

A
R E P L Y
TO A
P A M P H L E T, ²
ENTITLED,

The PROTESTANT FLAIL; or, A DE-
FENCE (grounded upon Scripture) of a Let-
ter to the Clergy of Northumberland.

IN FURTHER
VINDICATION
OF
Bishop TAYLOR;

AND IN
JUSTIFICATION
OF CERTAIN
REMARKS *upon the said* LETTER,
Formerly Published.

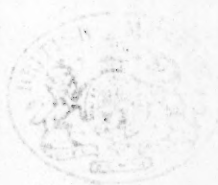


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T H E P R E F A C E.

THE Author of *The Protestant Flail* sets forth in his *Preface*, that “A certain Person in the *North of England*, being convinced in his Judgment, that “sprinkling Infants with Water, was not the Baptism of *Christ*, &c. writ and published a short Letter, “addressing himself to the Clergy of the Church of *England* in the County of *Northumberland*,” &c. And all that he requested (as this Author acquaints us in his first Chapter, *p. 3.*) was, that they would assign the *Scripture Reasons for the Practice of Infant-Baptism*; as if his Letter had been, properly, an *Address*, or a *Request*, to the Clergy, to be better informed, if he was mistaken in his Judgment, in so material a Point.

AND had this been really the Case, the Letter-writer would have been treated with great Tenderness, and perhaps might have found full Satisfaction too from his Enquiry. But his Conduct

and Temper were of another Kind. Instead of *addressing* the Clergy like a serious Man, he openly *challenged them* (p. 3.) and *called upon the most Learned and Wise among them* (p. 6.) to prove what he demanded of them; for, he says, *he doth not love to pin his Faith upon their Sleeves* (p. 6.) He charged them, absurdly enough, *with unchristianizing the Quakers for denying Baptism to Infants* (p. 4.) and *for that Cause only* (p. 5.) *With being unjust and uncharitable in doing so* (p. 3.) *highly unjust in it* (p. 7.) He represented them as *false Ministers* (p. 12.) *who preach Christ for filthy Lucre's Sake, Lovers of flattering Titles, who would be accounted the Ministers of Christ* (p. 11.) He treated the Administration of Baptism according to the Usage of the Catholick Church, with great Scorn and Petulance throughout his Letter; and concluded, *that they who know the Baptism of Christ by Experience, will not suffer themselves to be impos'd upon by the Ignorance or Tricks of designing Men, who make a Gain of Godliness* (p. 12.) To this he added a *Postscript*, wherein he introduced a very learned Man, and a great Ornament of the Church, speaking partly like an *Anabaptist*, and partly like a *Quaker*.

P. 13, 14,
and 15.

THE Piece thus dressed out and finished, he caused to be privately printed, and then he went about distributing it in *Northumberland* among the People.

AND this the Author of the *Flail* thinks ought to have been looked upon by the Clergy as an *Address*, or a *Request to them*. And perhaps he takes it to be a decent and modest one too. But they must have been more ignorant and undiscerning than the Letter-writer represents them, if they could have been of this Author's Opinion.

HOWEVER, what gave the greatest Offence to as many as were sensible of the Abuse, was the inju-

injurious Treatment of Bishop *Taylor* in the *Post-script*, which occasioned the Publication of a little Piece, entitled, *A Vindication of Bishop Taylor, &c.* to which were added a few Strictures upon the *Letter* itself, as a short, but seasonable Reprehension of the Writer of it, for falling foul on the Clergy of a whole County, without any Provocation that appeared, and who were as undeserving such Usage (at least in the *Vindicator's* Opinion) as any Body of Pastors in this or any other Kingdom. This Reply (if a few slight Remarks may be called so) tho' it had nothing either of that *Learning* or *Wisdom* which the *Letter-writer* called for (for that had been treating him too much out of his own Way) yet it had Significancy enough to do his Business, and to shew that his Zeal as much outstrip'd his Knowledge, as it spoiled his Manners; and that altho' he wrote with as great Assurance and Sufficiency, yet he was so far from understanding what he was writing about, that his own Way of Arguing terminated in those very Conclusions which he had been charging the Clergy with as their own, and censuring as *false* and *uncharitable*. P. 6.

THIS happened to have so good an Effect upon the *Letter-writer*, that nothing more hath been since heard either of his writing or dispersing Books; and his Indiscretion as well as his *Letter* were in a fair Way of being forgotten, had not a third Person come at length with a long *Flail*, threatening to *chastise* the *Vindicator* for his poor *Penny Pamphlet*, and to defend and patronize the *Letter-writer*. Indeed he fairly tells us the Reason why he interests himself in this Matter. It seems he himself was deeply concerned in the most material Point which related to Bishop *Taylor*, and upon which the *Vindicator* had been most severe. For he says, in Page the
5th

5th of his Preface, that “*the Author of the Letter, conscious of his own Innocence, and far from designing any thing that was unfair by the Quotation, not having the Bishop’s Book by him, let a Friend of his, from whose Writings he had taken it, see in what manner he was attacked, who thereupon promised to clear him of the unjust Aspersions which that Writer had cast upon him.*”

SINCE then our Author owns that these Quotations were taken from *his own Writings*, it is but just to clear the Letter-writer (who relied upon his Credit and Fidelity) of so much of the Charge as he appears to have incurr’d by taking what he did upon Trust. Only let this be remember’d, that till this Discovery was made, the *Letter-writer*, like all those *who report Scandal*, was justly chargeable with the Injury done to the Bishop’s Memory, till he gave up his Author, or his Author, as in this Case, voluntarily took the Accusation upon himself. And from this Time the *Letter-writer* might have been acquitted of any fraudulent Designs in his *Postscript*, had not this Advocate for him mismanaged his Cause, and in pleading it, confessed his Client guilty; as will be seen, when we come to examine his pretended Defence in the first Chapter. So that from the inconsistent Accounts which are given, there and here, it becomes hard to discover which of them was the Principal, or chief Agent, and which an Accessory, or the Instrument in this Affair. But they share the whole Accusation between them, and must make the best of it. And how well our Author clears either himself or the other in this Cause, will be seen hereafter.

IN the mean time, as to what he says a little further, in his Preface, of the *Vindicator’s* having “*treated the Letter-writer in an ungentleman-like manner,*

“manner, and with great Scorn and Contempt,
 “bidding him, For the future, to meddle no far-
 “ther with the Clergy of that County, than to
 “carry them Holland for their Shirts, and Cam-
 “brick for their Bands, and be content with
 “such Business as he was bred to;” had he but
 likewise added (as he should have done merely
 for Illustration sake) that the *Letter-writer* was a
Country Pedlar, the Advice, which was given him
 as consider’d expressly *under that Capacity*, might *vind.*
 not have seem’d so unseasonable, or the Language P. 23.
 so unbecoming. It cannot, surely, be an unhand-
 some Treatment of any Man, to advise him to
 mind his own Trade and Calling, and to take
 heed lest he expose and hurt himself by meddling
 with such Things as are out of his Road. A
Pedlar, consider’d in his own proper Business, is
 as far from deserving Contempt, and as far from
 meeting with it among Men of Sense and Man-
 ners, as any other Person. And yet, a *Pedlar in*
Controversy, or a *Pedlar in Print*, may happen to
 make a very indifferent Figure; and, consider’d
 as a *Writer*, be as low as ’tis possible for a Man
 to sink in the Esteem of all sensible Judges. Nor
 is there any Way of helping this, if such Persons
 (whether Pedlars or no) as know not the right
 Side of an Argument from the wrong Side, will
 needs set up for Disputants and Controvertists.
 They will not be treated like *Gentlemen* and *Scho-*
lars, as our Author seems to expect his Friend
 should have been treated; but they will be used
 as all such Writers are, with that Disesteem which
 they unnecessarily bring upon themselves. The
 kindest Service that can be done them, when
 they will not receive Instruction, is to give them
 such friendly Correction, as may be likely to pre-
 serve them from all such Attempts for the future
 as will only draw upon them *Scorn* and *Contempt*.
 For,

For, as was said above, it is impossible any Writer should escape these, who will boldly venture to *speake* upon Subjects upon which he hath not yet learned to *think*.

THE Reason given at the Conclusion of the
 P. 7. Pref. Preface, why this Defence of our Author's is entitl'd the *Protestant Flail* (for it is usual with the *Quakers* to call their Books by such Names as require an Interpretation) is pretty remarkable.

"Knowing, says he, how successfully they (viz. some of our first Reformers and Protestants) being destitute of Academical Learning, defended their Tenets with the BIBLE; we also, trusting only to that Weapon in this Defence, have therefore call'd it the PROTESTANT FLAIL."

BUT he should have told us what Reformers he means, for we know of none that merited, or were dignified by that Name, but such as were Men of sound Learning, who had been trained up in Schools and Academies; to whose acquired Accomplishments, as well as Honesty and natural Parts, we owe, under God, the *Protestant* Name and Profession. The Restoration of good Literature was one of the principal Means of bringing on the Reformation of the Church, as Ignorance, the Mother of Error, had been one of the principal Means of carrying Superstition and Tyranny to that Height in the Church of Rome. So that, in all human Probability, without the Help of Academical Learning, which the *Quakers* so much disparage, there had been no Reformation at all, or at least no better than appeared in these Kingdoms in the last Century. For then, it is true, there arose a Sett of Reformers, and among them the *Quakers* (if our Author means them by this Observation) who were wholly destitute both of Academical and other Kinds of Learning. And what Use they made of their Bibles without it,

we

we leave to be determined by all who are conversant in their Books.

HOWEVER, he conceives from hence, that the Bible, in illiterate Hands, is not unfitly compared to, or represented by a *Flail*. Why he pitches upon this Instrument in particular, or this *Weapon* (as he is pleased to call it) he doth not inform us. But this we know, that *the Flail* is an *Instrument* which doth of all others require some Art and Skill to wield and manage it right, and that it threatens the Chastisement of the Person who handles it awkwardly and without Experience.

WHETHER, therefore, this be a happy, or an unlucky Conceit of our Author's, let others judge. His Fancy, by an unusual Step, has mistaken its Way into a pretty just Similitude, but it unfortunately recoils upon himself, and defeats his intended Application. So that his very Comparison is a kind of *Flail*, which being unskilfully managed, gives him an unexpected Blow. A bad Omen at the very Entrance upon his Work; which so well answers *its Title*, with respect to this unlucky Property of a *Flail*, that it had been more discreet in him never to have taken it in hand.

BUT it will be much harder to find a Reason (for he gives us none) for the other Part of *the Title* of his Book, which is ----- "*or, A Defence of a Letter to the Clergy of Northumberland: In Answer to a Pamphlet, entitled, A Vindication of Bishop Taylor, &c.*" when, in Reality, he hath not defended any Part of the said Letter, save one single Passage, in which the *Pedlar* had produced a Quotation from a *Friend* (and most probably from this *very Friend* who had furnished him with the Materials for a *Post-script* :) Neither hath he so much as examined *the Vindicator's* Remarks upon any other Part of

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the Letter, excepting the said Passage, where he himself is supposed to be principally concerned: Which Part likewise *the Vindicator* had only glanced upon, as being a Citation for which the *Letter-writer* seemed not altogether responsible. So that our Author, instead of defending the Letter (as his Running-Title would make one believe) doth only attempt to defend a particular Citation in it; in which neither the *Letter-writer*, nor *the Vindicator*, are much concerned. And he entirely drops the poor *Pedlar*, whom he leaves to answer for all the rest himself.



A R E.

- Vind. p. 8. were quoted, or by the manner of Quotation were represented in the said *Postscript*, not only as *his Words* (for it is allowed they were so) but as his *real Sentiments* upon the Subject treated of; --- that the leaving these Passages naked and defenceless, without any Explanation or Gloss to ascertain the true Drift and Meaning of them, nay, without the least Intimation given how he came to use such kind of Arguments, or deliver such kind of Doctrine, was putting a downright *Cheat* upon the Reader; and such as could not be discovered, and perhaps would not be suspected by those who were wholly unacquainted with the *Bishop's Polemical Works*, as most of those Persons might be supposed to be, among whom this *Letter* was distributed. --- That therefore this Manner of Quoting was greatly prejudicial to that learned Man's Character; was a Piece of unusual Fraud practised upon the candid Reader; and shewed, in the *Letter-writer*, a shameful Want of Honesty and Ingenuity.
- p. 6.
- p. 5.
- p. 11.

THIS was the Charge; at which our Author is much disgusted. But the Question is, whether the *Vindicator* did not make it good, by setting the *References* out of the *Bishop's Liberty of Prophecy* in such a Light, that it evidently appears from thence, that the Passages in the *Postscript*, tho' they are the *Bishop's own Words*, yet they were not *his Sentiments* upon Infant-Baptism, but the Sentiments of that *Seet* which he all along opposed.

IN answer to this, the Author of the *Flail* says, the *Flail*, p. 4. *Vindicator's Charge contains one Assertion that is not true, and another which the Vindicator would be hard set to prove, were he put to it.*

p. 4. & 5. THE false Assertion is, *His saying that the Passages are taken out of Bishop Taylor's Polemical Works; whereas neither the Letter-writer, nor his Friend from whose Writings the Passages were taken, ever saw or heard of those Works to their Knowledge, till the Vindicator told them of Bishop Taylor's noble Collection of Polemical Discourses published in Folio, Lond. 1674.*

IF indeed the *Vindicator* had affirmed, that the Passages were taken out of that Edition which he himself made use of, he might have said a Thing *untrue*, according to the Account now given. But he asserted no more than that they were taken out of the *Bishop's*

Bishop's Polemical Works. One of which is this very Book that they themselves own the Passages to have been taken from. And it was as much Polemical in the first Publication of it, as in the later Editions: equally so, whether printed in Quarto, or in Folio. But our learned Author seems to take for granted, it never commenced *Polemical* till it was published in the large Collection of his Controversial Works in 1674. And thus he hath ventured to charge the *Vindicator* with a Falshood for want of a little of that *Academical Learning* which he despises, as useless: for had he but known what *Polemical* meant, he could not have committed so gross a Mistake.

HE might with as much Justice have charged the *Un-truth* on Account of another Circumstance which the *Vindicator* was ignorant of, but which is now discovered, viz. that these Passages were not taken by the Letter-writer out of any Edition of Bishop Taylor, but from the Writings of a Friend; that Friend who pro- Flail. p. 4.
mised, and now undertakes to clear him from all Asper- Pref. to the
sion cast upon him on that Account. Flail, p. 5.

THE other Assertion, which he thinks the *Vindicator* Flail, p. 5.
would be hard set to prove, were he put to it, is, that Bishop Taylor's Authority is vouched, and his Testimony vind. p. 6.
produced, for Doctrines which he never held.

BUT surely the Bishop's Answer, given in his own Person and proper Character to those Arguments which he had before offered under the Personage or fictitious Character of an *Anabaptist*, may be justly deemed to contain his standing and avowed Sentiments: unless we will suppose him always to have a Mask on, and to write under such perpetual Disguise, that we cannot know when he speaks his own Mind, and when he only acts a Part.

BUT how will the *Vindicator* prove that Bishop Tay- Flail, p. 5.
lor did not hold and approve in his Judgment, of those Arguments which he has advanced in his Plea against Infant-Baptism, when he first published them to the World.

THIS is just like the Letter-writer's Challenge to the Clergy of Northumberland, to prove that the Qua- Lett. p. 3.
kers do not believe the Baptism of Christ as fully and sincerely as any Christian ever did. Such absurd Challenges and Questions deserve no Answer. Yet our Au-
thor

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thor shall have all the Satisfaction that can possibly be given him, viz. as strong a Proof for the Thing he requires, as the Thing itself is capable of. And it is thus: Bishop *Taylor* drew up his Scheme of Plea for the Infant-Baptists as impartially and fully as he did that for the Anabaptists. He could not hold and approve in his Judgment the Arguments on both Sides, which are contradictory to each other. The Question then is, which of them he appeared to approve, *when he first published them to the World*. To this we answer, first, that he gave sufficient Intimations in the Work itself, that he was far from thinking with the Anabaptists; for he says, *The Anabaptists have been encouraged in their Error more by the accidental Advantages given them by the Weakness of those Arguments that have been brought against them, than by any Truth of their Cause, or Excellency of their Wit*. Dr. *Hammond*, who wrote an Answer to the Anabaptists Plea before Bishop *Taylor* replied to his own Objections, quotes this very Sentence, and consents to the Truth of the Observation; and it was very plain he judged from thence, and so might any intelligent Reader, that Bishop *Taylor* did not hold and approve in his Judgment those Arguments which he had advanced against the Doctrines and Practice of his own Church. 2. Tho' the Bishop had given no such Intimation of his own Sentiments, but had left the Arguments on both Sides to their own Weight, without the least Suggestion that he preferred the one Sort in his private Opinion to the other; yet if we will suppose him to have approved of either, we must suppose that he approved of those which made for the Doctrine he at all Times professed, and for the Practice he at all Times espoused and defended, as far as can be learned from all his other Writings *. Not to mention his own Declaration, when he published his Answer to his own Arguments in 1657. that *he therefore chose to do so, because all Men would not understand his Purpose, or think his Meaning innocent, unless he answered the Arguments*

* The Consideration of the Church in baptizing the Children of Believers. — Two Discourses, one concerning Baptism, the other concerning Infant-Baptism. In Bishop *Taylor's* Life of Christ, Fol. p. 151.

which

which he had made or gathered. If therefore he knew his own Mind, if he was conscious of his own Meaning and Design in first publishing his *Anabaptists Plea*, he was *not* of that Opinion, that our Author insinuates he held, and puts us upon proving that he did not hold.

HE asks further, "How will the Vindicator reconcile his (Dr. Taylor's) publishing what Dr. Hammond says is the most diligent Collection, and the most exact Scheme of Arguments against Infant-Baptism that he had ever met with, and let them lie" (he means, with letting them lie) "fix or seven Years unanswered?"

p. 5.

SUPPOSING we cannot find what were his Reasons or Motives for this, will it follow that he was all that Time in the *Anabaptists* Persuasion concerning Infant-Baptism? Or that when he wrote his Answer at last to his own Arguments, he had either changed his Mind, or concealed it, and spake contrary to it? If neither of these Things can be concluded from his Delay in vindicating himself so early as our Author thinks he ought to have done, of what Use is it, in the present Dispute, to enquire what might be his Reasons for not doing it sooner? We may be sure he had his Reasons, and no doubt they were good ones; but whether they were or no, yet his Vindication of himself, when it did come forth, was so full and so satisfactory, that it made Amends for his Delay in publishing it; and ought in Reason to put a Stop to all Censures of him on that Head, as well as to all Suggestions of his ever having been in contrary Sentiments.

OUR Author "thinks that the Excuse that Dr. Wall has made for him^b is greatly derogatory of his Character, and contrary to the very Design of his writing and publishing that Treatise." Let him therefore hear another Account given by other Writers^c; viz. That the

p. 7.

^b Hist. of Infant-Baptism, Part II.

^c Editus est ab eo Liber qui inscriptus erat De Libertate Prophetandi. In eo id prapue agebat ut ostenderet ferendam esse in Ecclesiâ quandam opinionum diversitatem. Quod ut omnibus persuaderet, explicabat pluribus quam difficilis esset Veri-

the Nature and Design of *Dr. Taylor's Discourse on the Liberty of Prophecy*, being to shew that some Diversity of Opinions might be tolerated in the Church, he was led to exemplify, in a great many Particulars, how easily, and by what Sort of Arguments, Men were apt to be unwarily seduced into Error; and that in doing this, he did not so much declare what he himself thought of those Arguments, as he did endeavour to shew in how plausible a Light they might be set, that he might thereby plead some kind of Excuse for those who were betrayed by their seeming Probability into erroneous Opinions and Doctrines. But in doing this, he was not unmindful of the Rule he had taken from *G. Nazienzen*^d, *Never to write for Peace sake to the Detriment of sound Doctrine*, "but still he had prepared his *Σοφὴ Φάσμαν*; or, An Antidote to prevent any dangerous Effects of his Discourse. For the judicious Reader may perceive such a Reserve (though it lie in *Ambuscade*, and is compacted in a narrow Compass) as may easily rout those Troops which began too soon to cry Victory, and thought of nothing else but dividing the Spoil."

Now if this Account be the true one (and our Author, to use his own Words, *would be hard set to prove it not so, were he put to it*) there is no Difficulty in the Things which he puts the *Vindicator* upon reconciling.

AND when all is done, the Bishop set forth an Answer to his own Objections, before the Time that our Author supposes. For though indeed it was no less than ten Years from his first publishing his *Liberty of Prophecy* to his inserting and annexing his Answers to his *Anabaptists Plea*, which he did in 1657; yet he had published the Substance of those Answers as early as 1652, in his Treatise, call'd *The Consideration of the*

Veritatis indaganda Ratio, quamque facile Homines in varios Errores laberentur; multasque præterea argumentorum species adducebat, quibus aiebat illos & decipi posse & solere. Hic itaque sæpe disputat, non quæ ipse sentiat, sed quo optime modo aliorum errores excusari queant. Resp. Rob. Grovii ad lib. qui inscrib. Celeusma. Lond. 1680. Quar. p. 80.

^d *Non studemus paci in detrimentum vera doctrina.* Bishop Taylor's Epist. Dedicat. before the *Liberty of Proph.*

^e See *Ant. a Wood's Athenæ Oxon.* under Taylor; and *Tho. Long's Preface to Mr. Hale's Treatise of Schism.*

Church

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Church in Baptizing the Children of Believers †, Quarto; and again, in 1653, in his *Discourse concerning Infant-Baptism*, in the Life of Christ, Fol. p. 184.

THERE is one Thing more which our Author has to object to the *Vindicator* in the beginning of his second Chapter, p. 18. which may be most properly replied to here. And that is, that in the *Vindication*, though “*he placed the Answers which he found in the Bishop’s Polemical Works over-against some of the Passages quoted in the Postscript in a Column or two, yet he hath omitted placing an Answer to a Passage which, to a Quaker, is the most material of all, because it contains a strong Argument against Infant-Baptism, and also an excellent Plea for the Holy Spirit’s Baptism.*”

NEITHER the Passage nor the Answer to it were set down in the *Vindication*, for Brevity’s Sake; but the very Section and Page where the Answer was to be found, were expressly referr’d to, in these Words, *The rest of this Quotation answered*, Ad Num. 18. p. *Vind.* p. 1059. And had our Author taken the small Pains of consulting the *Bishop’s Polemical Works* of 1674, referr’d to, he would there have found what he pretends to want, and would have prevented his falling into so groundless a Cavil. But because he thinks the Passage is so material in the Eyes of the *Quakers*, and that it contains so excellent a Plea for the Baptism of the Holy Ghost, which is a Point he lays so great a Stress upon, and urges so frequently in his two following Chapters; therefore he shall have the Answer from Bishop Taylor placed (as the former were in the *Vindication*) over-against the Objection.

The Quotation in the Postscript from Bishop Taylor personating the Anabaptist.

Quotation from Bishop Taylor, refuting his own Arguments for the Anabaptists.

It was an Excellency of our blessed Saviour’s Office,

THIS Place was verified in the latter and first Signi-

† See *Ant. a Wood Athen. Oxon.*

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Office, that he baptizes *all* that come to him with the *Holy Ghost* and with *Fire*: For so St. *John*, preferring *Christ's* Mission and Office before his own, tells the *Jews*, not *Christ's* Disciples, that *Christ* should baptize them with *Fire*, and the *Holy Spirit*; that is, *all* that come to him, as *John* the Baptist did with *Water*; for so lies the Antithesis.

that Time had no Disciples. and yet it does not follow that they should *all* be baptized with the *Holy Ghost* and with *Fire*; but it is meant only, that that glorious Effect should be to them a Sign of *Christ's* Eminency above him; they should see from him a Baptism greater than that of *John*, &c.

AND you may as well conclude, that Infants must pass through the *Fire* as through the *Water*.

Conclusion, inferr'd from no Premises: Because this being only a Prophecy, and inferring no Duty, could neither concern Men or Children to any of the Purposes of their Argument, &c.

AND that we may not think this a Trick to elude the Pressure of the Place, *Peter* says the same Thing. For when he said that *Baptism* saves us, he adds, by Way of Explication (*not the washing of the Flesh, but the Confidence of a good Conscience*) plainly saying, that it is not *Water*, or the washing of the Body, but

Signification of it, and so did relate to the miraculous *Descent of the Holy Ghost* in the Likeness of *Tongues of Fire*. But this concerns not *all*, for, *all* were not so baptized.

AND whereas it is said in the Objection, that the Baptist told not *Christ's* Disciples, but the *Jews*, and that therefore it was intended to relate to *all*; it was well observed, but to no Purpose; for *Christ* at

But he told it to the *Jews*: argue, that we may as well conclude that Infants must also pass thro' the *Fire* as thro' the *Water*, is a false

--- To this I reply, that when *Water* is taken exclusively to the Spirit, it is very true that it is not *Water* that cleanses the Soul; and the cleansing of the Body cannot save us. But whoever urges the Necessity of Baptism, urges it but as a necessary Sacrament or Instrument to convey or consign the Spirit.

but the cleansing of the Spirit that does that which is supposed to be the Effect of Baptism.

Spirit. And this they might with a little Observation have learned; there being nothing more usual in Discourse than to deny the Effect

to the Instrument, when it is compared with the Principle, and yet not intend to deny it an instrumental Efficiency. - - - So St. Peter, it is not *Water*, but the *Spirit*, or which may come to one and the same, not *the washing the Filth of the Flesh*, but *purifying the Conscience that saves us*, and yet neither the one nor the other are absolutely excluded, but the Effect which is denied to the Instrument is attributed to the principal Cause. - - - But that *Water* also is in the Ministry, and is not to be excluded from its Portion of the Work, appears by the Words of the Apostle, *The like Figure whereunto*, &c. viz. Baptism, as it is a *Figure*, *saves us* in some Sense or other; by Way of Ministry and instrumental Efficiency; by Conjunction and Consolidation with the other; but the Ceremony, the Figure, the Rite, the external Ministry must be in, or else his Words will in no Sense be true, and could be made true by no Interpretation; because the Spirit may be the Thing *figured*, but can never be *the Figure*.] Taylor's *Polemical Works*, Fol. Lond. 1674. p. 1059 and 1060. and the same in his first Edition of the said Collection, Lond. 1657. p. 579, 580.

THE Author of the Flail is of Opinion, that the *Vindicator* ought rather to have answered this Objection out of the *Anabaptist Plea* himself, than to have made such an Outcry about the *Postscript*. But the *Vindicator* had no Occasion to answer it, when he referr'd to so good an Answer as this is; and the better the Answer is, the greater Reason for the Outcry that was made about the Usage of Bishop Taylor in the *Postscript*. And our Author would have spent his Time much better, if, instead of attempting to defend such Usage of that learned Man, he had seriously read and consider'd those Answers that the *Vindicator* had referr'd to, out of his Works; whereas it doth not appear that he hath so much as consulted either of the Editions of those Works, from whence he might have had Satisfaction.

P. 19.

S E C T. II.

HAVING now cleared the *Vindicator's* Charge from the Exceptions that our Author has made to it, let us see, in the next Place, how he supports the Pedlar against it, and how he defends himself, so far as he is concerned in it. He tells us, in the first Place, that *the Author of a Letter to the Clergy of Northumberland professes himself to be of the Number of those to whom Bishop Taylor's Arguments against Infant-Baptism have seem'd successful and victorious* (as Dr. Hammond expresses it;) and therefore selected such Arguments out of those which the Bishop had advanced against Infant-Baptism, as he thought to his Purpose, and joined them by a Postscript to his Letter, not imagining that by doing so he had any ways abused his Readers. But how doth this Account consist with what our Author twice tells us, of these Passages being taken from the Writings of a Friend? How could the Pedlar be of the Number of those whom Dr. Hammond speaks of, as preferring Bishop Taylor's Arguments on one Side of the Question to those on the other Side, when he had never read the Book himself, but had only met with these Passages collected out of it? Or how could he select such Arguments as he thought to his Purpose, much less how could he discover Skill and Judgment in selecting (as it is said, p. 19.) when these Excerpts were done to his hand, and no Room was left for the Trial of his own Taste and Judgment in the Matter?

Now which of these contrary Accounts are we to follow? If the Pedlar was indeed deceived, relying upon the Authority of a Friend, and so unwittingly fell into this Snare, why doth that Friend here represent him as acting with his Eyes open, and upon his own Discretion? If, on the other hand, the Pedlar really knew what he did, and acted upon his own Judgment, how can this Friend plead for him, that he did not imagine that by so doing he had any ways abused his Readers? Or that he was conscious of his Innocence, and far from designing any thing that was unfair in the Quotation? Since whoever made these Excerpts, with Design to produce them as Bishop Taylor's Sentiments, (whether the Pedlar, or his Friend, it matters not) could

Flail, p. 2.

p. 3.

Pref. p. 5.

Flail, p. 4.

p. 3.

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A REPLY to the Protestant Flail.

II

could not but know that he was dealing unjustly with the Author from whom he took them, and unfairly with the Reader to whom he offer'd them; unless we suppose him neither to read, think, nor write, as other People do.

HE pleads, in the next Place, that *these Passages were barely cited out of Bishop Taylor's Writings*. But this, instead of being an Excuse, is the very Circumstance of *Unfairness* and *Deceit* in the Quotations which the Author of the *Postscript* is charg'd with. 'Tis said, *He had only cited the Bishop's own Words, as they are Pres. to the to be seen in his Book, without any Comment or Para- Flail, p. 5.* phrase upon them, except Thus far Bishop Taylor, and says Bishop Taylor; which are Words commonly used at the Beginning or End of a Quotation. But because there is no Comment or Paraphrase, because no Account, or Hint is given to inform or advertise the Reader under what Character the Bishop was then writing, therefore his Words are *disguised* in the Citation, by being *left unexplained*; and therefore, they are not cited as they are *to be seen in his Book*; for whoever sees them there, will see their Meaning; whoever sees them in the *Postscript*, will be apt to mistake it. Nor is the Matter helped, by saying that the Citation was made *in the same Words that are commonly used at the Beginning or End of a Quotation*; for tho' this is enough where an Author is cited speaking his own Sentiments, as is commonly the Case; yet where the Case is uncommon, it will require an uncommon Distinction: As, *Thus saith Bishop Taylor, personating an Anabaptist*; or, *Thus far Bishop Taylor, urging the Anabaptists Arguments*. But, by our Author's Rule of fair citing, an Atheist may quote Scripture thus, *There is no God, says the Psalmist. Let us eat and drink, for To-morrow we die: Thus far St. Paul.*

BUT he goes on: *Had indeed the Author of the Letter taken some of Bishop Taylor's Words, and suppressed others, in order to make the Bishop say what he never meant - - - Why; hath he not done so? Hath he not taken some Passages, and suppressed others which were absolutely necessary to give Light to the Bishop's Intention, and this in order to make him seem to say what he never believed? And is not this the very thing the Vindicator had represented as dishonest and disingenuous?*

P. 3.

P. 3.

- P. 3. nuous? - - - He proceeds; *Or had he put a different Gloss or Construction upon his Expressions than what they naturally import* - - - Why, hath he not, by putting *no Gloss*, in Effect put a different *Construction* upon the Expressions, greatly injurious to the Author of them? And by a sinister Application of the common Forms of citing, *Thus far Bishop Taylor*, and says *Bishop Taylor*, made *what the Words naturally import*, to seem to be the Writer's proper and genuine Sentiments; whereas he designed them in their *natural Import* only to express the Sentiments of a Sect which thought differently from himself? And was not the leaving them thus to their *natural Force*, naked, and without any of their Guards and Fences about them, the very Injury complained of? - - -
- P. 4. *Then*, says he, *he had grossly abused his Readers, by a false and most unjust Representation of Bishop Taylor*. Agreed. This was all the *Vindicator* had said, and he said well, as it seems, since the Pedlar's great Advocate is forced at last to fall in with him in the Conclusion, tho' he comes at it by a different Expression of his Premises.
- P. 4. As to what he adds: *But this is not the Case, for he has fairly cited the Bishop's Words as they stand in his Book, without putting the least Gloss or Construction upon them*; we say, and repeat it, that for the Reasons above given, *this is the Case*; and when our Author has made the best of it, he will find it to be so.
- P. 5. WELL; but he has a Reserve yet, that he thinks will bring him and his Client quite off: *To satisfy our Readers*, says he, *and confute the Vindicator's Assertion, we say the Passages were transcribed Verbatim from Bishop Taylor's Discourse of the Liberty of Prophecyng, printed in Octavo, Lond. 1709. which, the Reader sees, is above thirty Years after the Other (viz. the Folio Edition of 1674.) and yet has none of Bishop Taylor's Answers to his own Arguments, as are in that Folio Edition*. The more Shame for the Man that published it so imperfectly. He injured his Author, and spoiled his Edition by doing so. But the Reader will also see, that this is no more a *Confutation of the Vindicator's Assertion*, than what was pleaded above,
- Pref. p. 5. *that the Passages were taken out of the Writings of a Friend; or what was charg'd upon him for an Untruth,*
- P. 4. *in saying they were taken out of his Polemical Works;*
which

which might truly have been said even of this *Octavo Edition*, out of which, it is now own'd, they were taken.

BUT how was it possible, says he, for one who had perused no other Edition but that of 1709, or that of 1647, to know that the Bishop had refuted his own Arguments? Yes, he might have known it from other Writers, had he been versed in this Controversy of Infant-Baptism, and especially from Dr. Wall, from whom he quotes a Passage, containing an Account of this very Thing. - - And yet, upon that Supposition, says he, all the *Vindicator's* false Insinuations are grounded. But this is a wide Mistake. For though the *Vindicator* might reasonably suppose that the Compiler of the *Postscript* had seen one or other of those Editions where the Bishop's Answers to his own Arguments are published, and that he had not wholly followed so defective an Edition as that of 1709; yet the Charge stands good notwithstanding, being founded upon another Bottom; and is not materially affected, much less refuted, by this Diversity of Editions. For even those which have not the Bishop's Answers to his own Arguments, have yet Proof enough of his having been unjustly treated by the Writer of the *Postscript*; that is, they have his *Profession* of writing the Anabaptist's Plea, by Way of Trial how strongly those Arguments might be enforced: They have his *Declaration* of that Doctrine being erroneous, and they contain his own Arguments on the other Side of the Question. And therefore the *Postscript* is indefensible even upon this footing, upon which our Author has put it; unless he pleads Privilege with the Anabaptists, of insisting upon what Bishop Taylor says in one Place, without minding what he says in another. For he tells us from Dr. Wall &c, That it is a common thing with the Anabaptists to cite the Passages in that Treatise of the Liberty of Prophecy that make for them, as if they had been spoken by the Author from his own Judgment, and had never been answer'd by him. Our Author indeed rather bespeaks than directly claims the Benefit of this Prescription: If he lays hold of it as his last Refuge, much good may it do him.

P. 5.

P. 6.

P. 5.

§ See Hist. of Infant Bapt. Part II.

p. 19.

AND now he thinks he has said all that is necessary in Defence of the Postscript of the Letter. And we think, that if he can say no more for it, he had much better have let the Defence of it quite alone; for the *Vindicator's* Charge stands where it did, for any thing he hath yet said to remove it.

p. 7. & 17.

p. 8.

p. 17.

p. 7.

p. 5.

p. 7.

p. 8.

HAD he but confessed a Mistake in the whole Proceeding, had he made any decent Excuse of Inadvertency, and Negligence, and Hastie in making those Excerpts; or been content on any Terms to have fairly given up what his own Arguments give up for him; the *Vindicator* might have been willing to have retracted something from the Severity of his former Animadversions, and to have made all the Allowances that an ingenuous Acknowledgment of an Error could have merited. But instead of this, our Author defends the *Postscript* with all his Might; will not allow Bishop Taylor to have been injured so much as by Mistake; nay, persists in suggesting that the Bishop might have been nevertheless of that Opinion which the *Postscript* lays to him. He twice intimates something very obscurely from a certain *Frontispiece*, or Picture, at the beginning of the Edition in 1647, where the Apostles are portrayed in different Attitudes, with a Greek Motto near their Heads: He doth not take upon him to say what Sense Jeremy Taylor intended thereby to convey to his Reader, nor what his Sentiments were directly. To what Purpose then is this Remark concerning the *Frontispiece*? If it hath no Relation in the World to his Sentiments upon Infant-Baptism, what hath it to do here?

BUT this remarkable Cut is in the Edition of 1647, which was published while Bishop Taylor was yet living, and in which there is no Answer to his Plea for the Baptists, and he hath seen the Cut in no other Edition. What then? The same Cut or the same Device is the *Frontispiece* in the Folio Edition of 1657, which was published while Bishop Taylor was yet living, and in which was published his Answer to his Plea for the Baptists. And we have seen it in that Edition, tho' both our Author and his Friend appear to be Strangers to it.

HE tells us likewise of some learned Men who about the Time that Bishop Taylor published his Discourse of

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the Liberty of Prophecy, held certain Opinions supposed to be alluded to in the said Frontispiece, viz. *That every Minister of the Gospel ought to wait for the Influence of the Holy Spirit to enable him to prophecy or preach, and that every one so influenced might speak in the Congregation*; and thereupon produces a String of *From p. 8.* Paragraphs, for eight or nine Pages together, out of *to p. 17.* a Treatise published in 1651 by *William Dell*, a great Enthusiast; which Passages, if fairly quoted, are as little to that Author's Credit, as those in the *Postscript* were to Bishop Taylor's. But as they do not touch upon the Subject that our Author is here engaged in, nor help any way towards removing the Complaint that was made of the Injury done by the *Postscript*, they are as insignificant in this Place as the Description of the Frontispiece; and can be supposed to serve no other End than drawing off the Attention of the Reader from discovering our Author's Distress upon the Point in Debate. We shall therefore pass them all over, as foreign to our present Purpose, and draw to a Conclusion of this Chapter.

WE observe upon the Whole, that our Author, who has undertaken to satisfy his Readers with respect to the Passages transcribed from Bishop Taylor, has in Effect made no Defence at all; but instead of that, has studied a few Shifts to amuse his Readers withal, and offered them a Bundle of insufficient Excuses, with a tacit unwilling Surrender of the Question to the *Vindicator*, as of a Post not tenable. He hath found indeed some Employment for his Flail; he hath beat the Air, and threshed Chaff; made a Noise, and raised a Dust; would seem to have done something, and go off with some Degree of Credit; yet, in reality, hath nothing more to support this Shew of Defence, than only appearing not to be yet convinced, or at least not to acknowledge, that he and the Pedlar were in the wrong.

It is hoped that both of them will be so wise as to let the Matter rest at length, and receive a Piece of friendly Counsel; which is, that for the future, whenever they are minded to cite Authors, to do it with more Care and Caution; and, for a Preservative from running into such Difficulties as they have done upon this Occasion, it would be of great Use to them

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when

P. 5.

when they make Quotations, to fancy the *Vindicator* at their Elbow, and whispering in their Ear, Remember *Bishop Taylor*.



CHAP. II.

REPLY to Chap. II.

SECT. I.

THE Author of the *Flail* proceeds, in the second Chapter, to examine a certain obnoxious Passage in the *Vindication*, &c. which hath given him great Offence, and put him to much Trouble; for he has spent near 40 Pages, viz. the Remainder of his Pamphlet, in his Remarks upon it.

THE whole Passage is this.

Flail. p.
48.

“ He says, p. 7. *that the Baptism of Christ cannot be proved from Scripture to be Water-Baptism*. The Reason which he gives, is, that in the Institution of Baptism, *Matt. xxviii. 19. there is no mention of Water*. No more there is of *Christ*. And therefore, if *Water-Baptism* cannot, for this Reason, be proved from thence, no more can the *Baptism of Christ*.

“ BUT it is as certain that *Water-Baptism* was here instituted, as that *Christ* did institute it. And it is certain that the Apostles understood it so, as appears both by their Practice and Writings, *Acts x. 47. viii. 36, 38. Eph. v. 26. Heb. x. 22*. In all which Places *Water* is expressly mentioned.

“ BUT all the Misinterpretations of this Text in *Matthew*, by the *Quakers*, are owing, as hath been observed often, to their Ignorance of the learned Languages, and Inability to judge rightly of the Translations. Here, for Instance, *Baptize* is a Greek Word, which becoming a *Technical Term* in other Languages to express this Sacrament, is only made *English* by Usage. Otherwise, our Translators might have render'd it here, as they have done in

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" other Places, Go, and wash Men in the Name of the
 " Father, &c. and then there would be no Room
 " for this Cavil, or for the Nonsense that fol-
 " lows about understanding the Form, not of the
 " Name, but Power of the Father. But tho' our Let-
 " ter-Writer hath got here what is properly and truly
 " a Quaker's Argument, yet he doth not care to trust
 " himself with the Management of it, but calls in the
 " Assistance of a Friend; and brings in a Quotation
 " from one of the Brotherhood. The slender Substance
 " of which having been confuted again and again,
 " shall only be answered here, by referring to Mr.
 " Leslie's Divine Institution of Water-Baptism, Sect. 1.
 " and 2. and Wall's Defence of his History of Infant-
 " Baptism, Chap. 3. and 4."

THIS is the entire Passage; and is the only one, it
 seems, in all the *Vindication*, &c. worthy of the Con-
 sideration of the Author of the *Flail*, who says, it is
 the first Remark to the Question, or Point in Debate,
 between the *Vindicator* and Letter-Writer; and contains,
 in Substance, all that the *Vindicator* hath said for Water-
 Baptism. But perhaps he had said more justly, that it
 is the first Remark that concerns himself, and touches
 upon that Point in the Debate, upon which some of
 his own Writings had been cited by the Letter-Writer.^b
 But, however that be, it is the only Point in Debate
 at present; and might have been drawn into a little
 Compass, had not many old Objections against Wa-
 ter-Baptism been brought together in the *Flail*, and
 urged as if they never had been answered, or were un-
 answerable; which hath made it necessary in this Re-
 ply to go distinctly thro' them all, and shew, that this
 Writer hath neither established, nor so much as improved
 any of the Quakers Arguments upon this Subject.

HE takes Notice, that one of the Observations
 contained in this Passage is borrowed by the *Vindicator*;
 for, says he, it is to be seen in that Chapter of Leslie's
 Book he refers his Readers to. The *Vindicator* there-
 fore acquits himself by making this Reference, making
 a proper Acknowledgment of what he borrowed. But
 supposing he had not referr'd to Mr. Leslie, and yet
 had made Use of the same Arguments, in Substance,

P. 20.

P. 23.

P. 32.

^b See the Reasons of this Supposition in the Preface.

A REPLY to the Protestant Flail.

that Mr. *Leslie* and other Writers for Water-Baptism had used before him, is this Plagiarism? Is it unfair? If so, what will become of the Author of the *Flail*, who hath little of his own but his Style, and the peculiar Turn he hath given to some of the common Arguments used by the *Quakers*; neither of which will do him any Credit, nor his Cause any Service. For it shall be shewn, as we go along, that he offers little new, little but what some or other of their Sect have said before, and in a better Manner; and that where he attempts to put any Arguments into a new Dress, or give a new Turn to it, he generally makes it worse than it was, and reforms it to its Disadvantage.

S E C T. II.

THE first Point in the present Dispute, is, Whether *Matt. xxviii. 19.* is to be understood of Water-Baptism, tho' Water be not expressly mentioned in that Text.

Rob. Barclay puts them who understood this Text of Water-Baptism "to prove that Water is here to be understood, since the Text is silent about it. Yet he grants, that if the Etymology of the Word should be tenaciously adhered to, it would militate against most of their Adversaries, as well as against the *Quakers* i." And *Will. Penn* observes, there is not a Word of Water in the Text alledged for Water, nor yet in the Context, and unless there were no other Baptism than that of Water, as there are several, it must at least be allowed to be a Question what Baptism Christ meant by that Commission. But the Author of the *Flail* exalts this Shadow of an Argument into a Demonstration; and declares
p. 20. and it to be just Matter of Admiration, that any should grow
25. their Use of Water-Baptism upon a Place in Scripture where Water is not so much as mentioned.

i See this replied to by Geo. Keith's Arguments of the *Quakers* against Baptism and the Supper answered.

* Defence of Gospel-Truths against the Bishop of Cambrige's Testimony, p. 72. 8vo. Lond. 1698. And Reason against Railing, p. 106.

WHEN the *Vindicator* made his Remarks upon the *Letter to the Clergy of Northumberland*, where the Argument was put into this Form, he thought it sufficient to reply, *That if Water-Baptism could not, for this Reason, be proved from Matt. xxviii. 19. (viz. because Water was not mentioned in the Text) no more could the Baptism of Christ (as the Quakers speak in Contradistinction to Water-Baptism;) because the Word Christ was not to be found in the Text any more than Water.* Which, tho' it had been no Answer to the Objection as suggested by *Robert Barclay* and *Will. Penn*, yet was a proper Answer to it, as it was dogmatically and crudely put by the *Letter-writer*, and his *Friend*, from whom he took it.

BUT the *Author of the Flail*, has undertaken at length to support this Objection with sufficient Reasons.

HE sets out with telling his Reader "*how the Quakers distinguish between Water-Baptism and the Baptism of the Holy Spirit. The First belong'd to the legal Dispensation, and was the Office of John the Forerunner of Christ. The Second belongs to the New Covenant Dispensation, and is the Office of Christ. For this Reason they call the Baptism of the Holy Spirit the Baptism of Christ.*"

BUT let it be observed, first, that this Distinction of theirs, tho' it may be right so far as it goes, yet it is not determinate enough to answer the Ends for which it is produced. For if they mean that Water-Baptism did so peculiarly belong to the legal Dispensation, that it could not also belong to the Gospel-Dispensation, their Distinction is erroneous, and without Foundation: But if it might also belong to the Gospel-Dispensation, then their Distinction is useless and insignificant in the present Dispute. So likewise if the Baptism of the Holy Spirit is understood by them to have been the Office of Christ in such Sense, that he could not consistently with that Office have appointed a Water-Baptism, they only beg the Question by their Distinction. But if they mean it in such Sense, as not to exclude Christ's Power or Right to institute a Water-Baptism, then their Distinction is to no Purpose here.

BUT, secondly, this Distinction of theirs is too defective and short. For it doth not take in all the Water-Baptisms which they themselves allow to be scriptural.

Title Page.

tural. It excludes, for instance, all those Baptisms which our Author himself owns the Apostles administer'd with Water in the Name of the Lord Jesus. For he cannot say, that these either *belonged to the legal Dispensation*, or *were the Office of John the forerunner of Christ*. He who professes to ground his *Defence upon Scripture*, should ground his *Distinctions upon Scripture too*, or at least not use them as Arguments. The scholastick Distinctions¹ of the several Kinds of Baptism, are the fullest, and are well supported from Scripture. And if Distinctions be of any Authority in the Case, *they will claim the Preference*, and are on the Side of Water-Baptism: But the Quakers Distinction, as our Author gives it, neither proves nor illustrates any thing in the present Subject, and consequently makes nothing against Water-Baptism in *Matt. xxviii. 19.*

P. 23.

HE proceeds next to his "*clear and authentick Proofs that the Baptism of the Holy Spirit, and not that of Water, is the Baptism of Christ.*" And, first, he proves, from *Luke iii. 15.* that *John's Water-Baptism* was not *Christ's Water-Baptism*, which is readily granted; and that *Baptism with the Holy Ghost and with Fire* was *Christ's Baptism*, but not *John's Baptism*, which is as readily allow'd. He makes no Inference from this, nor Observation upon it. Therefore we shall observe for him, that whosoever will infer from hence, that Baptism with the Holy Ghost and with Fire in *Matt. iii. 11.* and *Luke iii. 16.* in Opposition to, and in Exclusion of a Water-Baptism appointed by Christ, falls into the Heresy of the *Seleucians* and *Hermians*, who rejected Water-Baptism upon Account of these Texts^m.

HIS

¹ They will be found in the Works of Forbes a Conf. Vol. II. p. 457. Vossius's Disputations, &c. Thesis 1. And in most of the Systems of Divinity.

^m St. Augustine says of them, Baptismum in Aqua non accipiunt. Lib. de Hæres. Num. LIX. And Philastrius, another Writer in the fourth Century, gives this Reason for it; Animas Hominum de igne & spiritu esse æstimantes isto baptismo (sc. in Aqua) non unctis, propter Verbum hoc quod dixit Johannes Baptista, Ipse vos baptizabit in spiritu & igne. Lib. de Hæres. Bib. P. P. Tom. IV. And hence

HIS two next Paragraphs are taken up with a Quotation out of *Malachi*, and a Conclusion from thence, Mal. iii. that "*the Office or Business of Christ was to be inward 1, 2, 3. 'and spiritual.'*" But he doth not attempt to shew from thence, that *the Office or Business of Christ was to be so entirely and absolutely inward and spiritual*, that it would be contradictory to the Nature of his Office or Business to suppose he should institute an external Ordinance of Water-Baptism. And therefore his Remark hath no Use in this Place.

IN the three next Paragraphs he shews that Christ fulfilled his Promise made to *the Apostles*, of baptizing them with the Holy Ghost on the Day of *Pentecost*. Acts i. 15. As to what he says of *the one hundred and twenty Disciples* being *all* likewise filled with the Holy Ghost, and made Partakers of the same Gifts, it is more than he can prove, if it were disputed with him. But granting this also, still here is nothing to discourage us from understanding *Matt. xxviii. 19.* of Water-Baptism. p. 24, 25.

HIS last Observation is, that the Prophecy of *Joel* Joel ii. 28. was fulfilled in the extraordinary Gifts of the Holy Spirit conferred on the Day of *Pentecost*. This also is granted. Acts ii. 16.

HE hath now laid down his Premises in due Order for a Conclusion. Let us observe him, "*'Tis therefore, says he, most clear and evident, that the pouring out of the Spirit, or baptizing with the Holy Ghost, is the Seal of the New Covenant, the Promise of the Father, and, according to the express Declarations of Malachi and John, the Office of Christ.'*" p. 25.

IF he means only in a qualified Sense, *a Seal, a Promise, an Office*, his Conclusion is no more to the Purpose than his Premises were. But if he speaks of them absolutely and emphatically, as *the only Seal, the only Promise, the whole Office*, then his Conclusion is not warranted by any of his Premises.

BUT whatever he means, he has proved nothing yet against our understanding *Matt. xxviii. 19.* of Bap-

hence came the Practice among some of substituting the Baptism of Fire instead of Water by a Canterbury, with which they marked the Sign of the Cross upon the Foreheads of those whom they baptized. Fred. Spanheimii Dub. Evangel. Parte Tertia, Vol. II. Dub. 39. p. 143.

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tism with Water; and yet he is in Raptures with the Demonstration which he fancies he hath given against it. *P. 25.* "Is it not then, says he, justly Matter of Admiration that any should ground their Use of Water-Baptism upon a Place of Scripture where Water is not so much as mentioned?" But what Relation hath this to the Things he hath been speaking of before? Or what is there in his Detail of Observations to make this appear a Matter of such Admiration? He has not given one Reason yet why Water may not be understood in a Text where it is not expressly mentioned. Nay, he hath given a Reason why it may be understood. For he tells us of express Declarations of the Office of Christ by Malachi and John the Baptist, when he knows that neither of these Words, *Office* or *Christ*, are in the Texts he refers to. And he that can see an express Declaration of an Office of Christ in a Text where neither of these Words are used, need not be in such Admiration that others can clearly discover that Christ instituted a Baptism with Water in another Text, tho' neither of these Words, *Christ* or *Water*, are expressly Part of it.

BUT there is another thing, it seems, excites his Wonder; and that is, "that any should take Christ to have instituted and ordained such an external Rite after his Resurrection, and just when he was about to ascend to Heaven."

HE is sensible that he hath said nothing yet to forbid our making such a Supposition; and therefore he proceeds, in the next Place, to shew us how improbable it is that Christ should do any such thing.

P. 25. Now let us attend to his Reasoning again. "It is declared, says he, in Scripture that Christ spake to his Disciples at that Time (viz. after his Resurrection) of the Things pertaining to the Kingdom of God: Now what Relation or Congruity is there betwixt the ceremonious Rite of Water-Baptism, and the Kingdom of God, which, the Apostle says, is not Meat and Drink?"

Rom. xiv. 17.

HE would insinuate here, that *Water* being *Drink*, can have no Relation to the Kingdom of God. But why

n This is like John Gretton's Argument, in his Treatise of Baptism and the Supper; where, from the Word Elements,

why so? Tho' the Kingdom of God be not, or doth not consist in Meat or Drink, yet why may not Meat and Drink consist with the Kingdom of God? Christ, after his Resurrection, eat and drank with his Disciples, as well as spake of his Kingdom. Besides, as Water is not used as Drink in Baptism, the Application of Rom. xiv. 17. to this Subject, is as much out of the Way, as if it were applied to Circumcision. It comes therefore now to our Turn to admire that any Persons should defend their Disuse of Water-Baptism with a Text that hath no Respect at all to Baptism, and no nearer Relation to Water than it hath to Milk, or any other thing that is drinkable.

HE proceeds: *How very unlikely is it, that when Christ was speaking of the Things pertaining to the Kingdom of God, and putting his Disciples in mind of what John had said about the Baptism of the Holy Ghost, that he then instituted Water-Baptism, and commanded them to baptize all Nations with Water?* A most improbable Thing indeed, that when he was discoursing of his Kingdom, and acquainting his Disciples how they should be sufficiently enabled to act as his Ministers in it, he should further tell them how they were to make Disciples for him, and admit them into his Kingdom. p. 26.

BUT perhaps, in this Author's Opinion, the Improbability rests upon what he says after, viz. that Christ should appoint Water for that End, which, he says, can neither wash away Sin, nor purge the Conscience. But this is no more than his own private Opinion, founded on the Consideration of the natural Powers and Qualities of Water, when it is not consider'd sacramentally. But before he can make Room for this Suggestion of Improbability, he ought to shew, if he can, that Water administer'd in Baptism to worthy Receivers is not, and cannot be a Means both of washing away Sin, and of purging the Conscience. For however unfit it may be in itself to serve to these Purposes, yet if it tendeth in certain Circumstances to produce these p. 26.

used in Gal. iv. 3, 9. he concludes that Water-Baptism is one of those beggarly Elements that St. Paul disparaged and opposed, because Water is an Element. And G. Keith tells us, that divers others of the Quaker Teachers have argued in the same Manner. Arguments of the Quakers answer'd, Sect. 9.

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Effects, as a Means appointed thereunto by Christ, then it is in Baptism something more than mere Element, or mere Drink, viz. it is both a Sign, and a Pledge of some inward and spiritual Benefit.

HOWEVER, he hath said enough to satisfy himself, and thereupon comes to his grand Conclusion: "*We therefore, says he, infer and conclude, that the Words of Christ, Go ye, therefore, teach all Nations, baptizing, &c. have no Relation to Water-Baptism, but to the Baptism of the Holy Ghost.*" To which, all we need say further, is, that we wish him happier in his Inferences and Conclusions for the future.

Matth.
xxviii. 19.

S E C T. III.

HE proceeds, p. 26. to make three Observations, which he supposes will appear to be clear and strong Proofs, that his Inference is both just and true.

p. 26. First, says he, we do not read of all the Persons whom the Apostles baptized, or commanded to be baptized, that any one of them was baptized in the Name of the Father, Son, and Holy Ghost. Neither do we read, on the other hand, that any of them were not baptized in the Name of the Father, Son, and Holy Ghost. And therefore we conclude, as in all Reason we ought, that all were baptized with that very Form. For, as he himself argues in his very next

p. 26. Words; *It cannot reasonably be thought, that if the Apostles had taken Matth. xxviii. 19 to have been a Precept of Christ's concerning Water-Baptism, they would in any Instance whatsoever have omitted that Form of Words.* Here we entirely agree with him; and as it doth not appear that the Apostles did, in any one Instance, omit that Form, we think it unreasonable in the Quakers to charge them with omitting it, purely that it may be infer'd from such Omission that the Apostles did not baptize with Water, in Compliance with Christ's Command in Matth. xxviii. 19.

AND this is a sufficient Answer to the Objection as it stands in this Paragraph. But as it is one of their capital Arguments °, and which our Author wonders

° Used by Will. Penn. Defence of Gospel Truths, p. 76. And by Rob. Barclay. See George Keith's Arg. of Quakers answered, Sect. 7.

we are able to resist the Force of *p*, and which he repeats no less than six Times *q* in his *Flail* under some Shape or other, making it every where pass as a decisive Argument, against which there is no contending; it may be proper to give it a Consideration here once for all.

It is acknowledged, that where mention is made in Scripture of the Apostles, or Disciples baptizing Profelytes, there is no particular Recitation of the whole Form of Baptism, any more than in other Writers who mention the Baptism of Converts occasionally and historically. But there is generally some Expression or other in these Scripture-Passages to distinguish the *Christian* Baptism from the *Jewish* Baptisms, or *John's* Baptism. As baptizing *in the Name of the Lord*, or in the *Name of the Lord Jesus*: Not to signify that the Form ran in his Name only, but to denote that Baptism which was instituted by himself, and administer'd by his Authority; and that the Persons receiving it were baptized into the Faith and Religion of *Jesus Christ*. When the Apostles are said to *teach or preach in the Name of Jesus*, it is not meant, as this Writer suggests in his third Chapter (which shall be consider'd hereafter) that *they taught or preached in the Power of Christ*, but that *they taught his Doctrines, or preached his Gospel* *r*. In like manner, when they are said to *baptize in the Name of Jesus*, the Meaning is, they baptized with his Baptism, or administer'd the Christian Baptism as opposed and distinguished from all other Baptisms. And it might, with as much Reason, be infer'd from those Passages where the Apostles are said to *preach in the Name of the Lord Jesus*, or to *teach and preach Jesus Christ*, that they did not teach the Trinity, Father, Son, and Holy Ghost, tho' that was the Foundation or primary Article of the Chri-

Acts x. 48.

viii. 16.

Acts iv.

18. v. 28.

ix. 27.

29.

Acts v. 42.

p We can but admire that any should take the Words, *Go ye therefore and teach, &c.* to be a Precept and Command of *Christ* to baptize with Water, when there is no Instance to be found in Scripture where any was baptized with Water *in the Name of the Father, Son, and Holy Ghost*, p. 20, 21.

q P. 26, 27, 29, 30, 31, 41.

r Preached the Things concerning the Kingdom of God, and the Name of *Jesus Christ*, Acts viii. 12.

stian Faith; as it can be inferr'd from these Passages where they are said to *baptize in the Name of Jesus*, that they did not baptize into the Trinity, Father, Son, and Holy Ghost, tho' that was the express Form by which our Lord commanded all Believers to be admitted into his Church. And altho' the Expressions where the Baptism of Converts is mentioned in Scripture are not precisely the same (as neither are those Expressions which denote the Preaching of the Gospel by the Apostles) yet they are meant of one and the same Form of Baptism delivered by Christ, *Matt. xxviii. 19.* And thus the several Passages (which our Author mistakes as denoting different Forms) have been generally interpreted by Catholick Writers, with such Concurrence of Sentiments, that not above one or two among the ancient Fathers seem to have had any Doubts about it: And the probable Reason^s of such Doubts have been likewise assigned.

AND now let the particular Objections of our Author to this Interpretation in the several Passages where this Expression occurs, be examined. He tells us, p. 27. "*That Peter commanded Cornelius and the Gentiles to be baptized in the Name of the Lord, BUT NOT in the Name of the Father, and of the Son, and of the Holy Ghost, which was Christ's Command.*" True; the Text doth not so express it, viz. doth not give us the very Words of that Form, and yet it must be understood of that very Form, for this Reason, because it cannot consistently be understood of any other. For in this Sense of it St. Peter's Practice will be reconciled to his Commission, and in any other Sense it will not: which Consideration alone is sufficient to fix and determine us to this Sense, and to exclude all others. To say, for instance, that he baptized in Obedience to the Commission in *Matt. xxviii. 19.* and yet varied from the Form there prescribed, is to say what even this Author cannot believe. And to say, as this Author doth, that he baptized with Water, and in the Name of Jesus, without any Commission for so doing, is what no body else can believe. When, therefore, there is but one consistent Account to be given of an

^s See Bingham's *Antiquities*, Vol. IV, and Dr. Waterland's *Sermon on Matt. xxviii. 19.*

Expression, and that Account moreover appears natural, easy, and agreeable to the common Rules of Writing, we make no doubt to say, that it is the true Account.

Now if we ask our Author what Defence *he* will make of *his* Interpretation of this same Expression, and by what Authority he excludes the Form of Baptism, which he says was *Christ's Command*, from being intended in this Expression, he will find it a hard Matter to give an Answer. *He hath gathered* (as he tells us just before) *from the Silence of the Text*, that *none of the By-standers had forbidden Water*, when St. Peter propos'd it for baptizing the *Gentiles*. And why may he not as well gather from this Text, *tho' it be silent as to the Words of the baptismal Form*, that *that Form* was nevertheless intended, tho' not delivered at full Length. And he himself here again declares, that *he thinks St. Peter would have never deviated from the Command*, had he understood or taken those Words (in Matt. xxviii.) to be a Precept of Christ concerning Water-Baptism. We think so too, and are therefore sure he did not deviate from it. And in this Opinion both *he* and *we* must continue, till he hath proved, by other sufficient Arguments, that St. Peter did not understand Matt. xxviii. 19. of Water-Baptism.

p. 27.

p. 27.

WHEN he repeats the same Observation in p. 29. viz. "That Peter commanded them to be baptized in the Name of the Lord, but not, as we observed before, in the Name of the Father, Son, and Holy Ghost," he adds, "Whatever, therefore, were his Reasons for commanding those Gentiles to be baptized with Water, he acted not in Conformity to Christ's Command, Matt. xxviii. 19. and consequently took not the Words of that Text to be a Precept about Water-Baptism."

THAT is, tho' no Account can be given how St. Peter came to do such a thing as baptize with Water, unless it be that he understood Matt. xxviii. 19. of Water-Baptism, and acted in Conformity to that Command; yet we must not suppose him to have acted in Conformity to that Precept, lest we be obliged also to confess that he understood that Text of Water-Baptism.

AND what will the Quakers *not say*, rather than admit both Matter and Form in any Christian Baptism recorded

- recorded in Scripture. When we produce our Saviour's Commission, they tell us *there is no mention of Water in it*. When we produce undeniable Instances of Water in the Baptisms of Converts to Christianity, they tell us *there is no mention of the Form of Words according to the Commission*. When we reply, that it is not to be supposed that the Apostles should use any other Form than that which Christ gave them, then they tell us that the Apostles, even when they baptized with Water, *did not act in Conformity to the Command in Matt. xxviii. 19*. When we answer, that then no Account can be given of their baptizing at all with Water, they reply, no matter for that, *whatever were their Reasons, they did not baptize in Compliance with the Command in Matt. xxviii. and consequently did not understand that Text of Water-Baptism*.

" BUT,

- P. 29. " Our Author, indeed, seems a little ashamed of letting the Matter rest upon a Supposition of certain Reasons that cannot be assigned, and therefore subjoins to his Expressions, *whatever were his Reasons*, by Way of Note, the following Conjecture, which he offers to the judicious and considerate Reader; viz. " *That the Practice of the Jews in baptizing Profelytes with Water, might be a sufficient Reason for Peter's commanding them, whom he esteem'd good Converts, to be baptized with Water, without any Command or Precept of Christ; and goes a great Way towards accounting for all the Water-Baptism we read of in the Acts of the Apostles.*" He speaks with some Diffidence as to the Practice, as if he a little distrusts the Account that he hath from Dr. Wall, from whom he hath picked up this Piece of Knowledge, which he knows not how to make use of now he hath got it. *If it was, says he, the Practice of the Jews in those Days to baptize Profelytes with Water, was not that sufficient Reason for Peter to baptize Converts without any Command of Christ? By no means. For what the Jews did, was not arbitrary, was not founded in mere Custom. They looked upon it as Part of their Law, and pleaded the Direction of their Law-giver. But St. Peter could neither plead Law, nor Tradition, nor Reason, for using this Ceremony with the Christian Converts, in the Name of Jesus Christ, upon our Author's Supposition, that he had no Precept from his Master concerning it.*

And will our Author, after the Exceptions he hath made against our Saviour's having borrow'd a carnal and exter-

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"BUT, says he, *it may be the Vindicator will say*
as some Contenders for Water-Baptism have done, that
to baptize in the Name of the Lord Jesus, or only
in the Name of the Lord, is all one and the same
as baptizing in the Name of the Father, and of the
Son, and of the Holy Ghost." If the Contenders
 for Water-Baptism have said so, they have spoken in a
 different Sense from what our Author has apprehended;
viz. that to baptize in the Name of the Lord Jesus, is an
abbreviate Way of expressing Baptism in the Name of

nal Rite from the Jews, be content to allow that the Apo-
 stles did it? He hath but just now *inferred* and *concluded*, that
 Christ could not ordain a Water-Baptism, *when he was speak-*
ing of the Things pertaining to the Kingdom of God, and put-
ting his Disciples in mind of what John had said about the
Baptism of the Holy Ghost: And yet he can suppose St. Pe-
 ter, who was specially sent by a Vision to preach the Go-
 spel to Cornelius, likely enough to command a Water-Bap-
 tism, even while he was speaking of the Things pertaining to
 the Kingdom of God, and was put in mind, by the miracu-
 lous Descent of the Holy Ghost upon his Hearers, of what
 John had said about the Baptism of the Holy Ghost. He can
 suppose St. Peter forgot that there is no Relation or Con-
 gruity between the ceremonious Rite (as he calls it) of Water-
 Baptism, and the Kingdom of God, which is not Meat and
 Drink; and that Water can neither wash away Sin, nor purge
 the Conscience. If these Reasons were but lately very good
 ones, why our Lord should not be supposed to have institu-
 ted a Water-Baptism, are they not as good now why St.
 Peter should not be supposed, on this Occasion, to have
 consented to, much less to have proposed, to have insisted
 upon Water-Baptism? Let our Author reconcile what he
 says three Pages before with this grave Question of his,
Was not this sufficient Reason for Peter, &c.?

p. 25.

p. 26.

p. 25.

But he supposes this Jewish Practice will account for all
 the Water-Baptism we read of in the Acts. Query, how it
 will account for the Baptism of St. Paul by Ananias, Acts
 ix. 18. Will. Penn therefore thought it the wisest Way to
 call in Question, *Whether this Baptism of St. Paul was with*
Water, or no; tho' Ananias said unto him, Arise therefore,
and be baptized, and wash away thy Sins. George Keith ob-
 serves justly enough, that this Doubt of Will. Penn's be-
 spoke as great Inadvertency in him, as when he printed in
 his *Christian Quaker*, that Jesus Christ was born at Na-
 zareth.

the

the Father, and Son, and Holy Ghost; and not that it is one and the same thing whether Baptism be administered *with* or *without* the Name of the Father, Son, and Holy Ghost; or that it is tantamount to substitute the Name of Jesus Christ in the Act of Baptizing, instead of the Form deliver'd *Matt. xxviii.* And this Misapprehension of their Meaning (for if any of them have spoken so in the Meaning of our Author, *viz.* that a Change in the Form was actually made, let them defend themselves) has led him to ask some Questions out of the Way; as, *Why have not all Water-*

P. 30. *Baptists since the Apostles Days used the same Form of Words?* If he means by Form of Words, in the Name of the Lord Jesus only, the Water-Baptists have not used it, because the Apostles themselves did not use it, in the Act of Baptizing. But as to the proper Form delivered in *Matt. xxviii. 19.* it hath been from the Apostles Times invariably and constantly kept to and observed by all Catholick Churches; and also by most Hereticks; for St. Augustine says, *One might more easily find Hereticks that did not baptize at all, than such as retained Baptism without using those Evangelical Words of which the Creed consists, and without which Baptism cannot be consecrated.*

P. 31. HE asks again, *What Authority have Water-Baptists to vary from the Form of Words used by the Apostles?* We answer, they have none, neither have they pretended to any Authority to do so, neither have they varied from the Form used by the Apostles, but have universally kept to it, excepting a few Hereticks; an Account of whom, and of their Variations from the Apostolical Form, may be found in Bingham's *Antiquities*, Vol. IV. and elsewhere. He proceeds still

P. 31. upon the same erroneous Supposition: *And if the Form of Words used by the Apostles ought to be a Rule and Standard to others, does it not necessarily follow that all who have baptized with Water in the Name of Father, Son, and Holy Ghost, have done it without either an Apostolical Precedent, or a Divine Command?* Had he not espoused an Error in this whole Matter, he must have known that they who baptize in the Name of Father, Son, and Holy Ghost, do it upon an Apostolical Precedent, founded on a Divine Command. And that they who do not practice Water-Baptism at all, do

do neither regard *the Apostolical Precedent, nor the Divine Command.*

S E C T. IV.

WE come next to the second Observation, which he offers as another *strong and clear Proof, that Matt. xxviii. 19. hath no Relation to Water-Baptism, but to the Baptism of the Holy Ghost.* It is this:

“WHEN Peter rehearsed to the Brethren at Jerusalem what had happened in the House of Cornelius, he said, *As I began to speak, the Holy Ghost fell on them, as on us at the Beginning. Then remember'd I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost.* This shews plainly, that Peter understood the Words which Christ spake concerning the Baptism of the Holy Ghost, to be *relative* not barely to himself and the other Apostles, as some have weakly argued, but *also to the Gentiles.*”

p. 26.

Acts xi.

THE Force of this Observation lies entirely in these Words, *Relative also to the Gentiles:* If he means them only of those *Gentiles* upon whom the Holy Ghost fell at the Conversion of *Cornelius*, we own *such a Relation* as arises from the Likeness of Circumstances. God hereby shewed that he had consecrated the *Gentiles* to his Service, by endowing these first Fruits of them with the like Gifts that he had given on the Day of *Pentecost.* And this naturally brought into St. Peter's Remembrance our Lord's Promise to himself, and the rest of the Apostles, as he himself declares. But what is this to our Author's Purpose? Or to what End doth this Observation tend? No: But he would insinuate hereby, that the Promise of Baptizing with the Holy Ghost, was *an universal Promise to all* who should believe the Gospel, and consequently *relative to all the Gentiles*, being as extensive as Christ's Commands to his Apostles, *to teach all Nations.* And if this be granted, his Way will lie more open to assert the Baptism in *Matt. xxviii. 19.* to be that of the Holy Ghost *promised to all Nations.* But we answer, that the Promise of this Baptism made by our Saviour in the Place above-cited was to *the Apostles only*, or at least to as many as were endowed with the like Gifts at *Pentecost.* It was indeed an Honour, a Prerogative,

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tive,

tive, a Privilege bestowed on several of the first Christians, both *Jews* and *Gentiles*; but was neither *promised* to all in general, nor to any Persons in particular, the Apostles excepted: So that, altho' it be true that this Promise, made to the Apostles expressly, was *relative* in some Sense to all those who were likewise made Partakers of the like Gifts and Privileges, and among others to these *Gentiles* converted with *Cornelius*; yet this is a *Relation* so remote, and so insignificant to our Author's Purpose, that it doth him no manner of Service. Nor can it by any means be so understood, as to become an Argument, that the Baptism instituted by Christ in *Matt. xxviii. 19.* was the Baptism with the Holy Ghost, or that *Peter* ever thought so; and least of all, that he thought so upon this Occasion, when he commanded Baptism with Water to be administer'd to those who had received that of the Holy Ghost in his own Presence.

P. 27. WHAT therefore doth our Author mean, when he proceeds in these Words, "*Which made him put this Question to the By-standers, Can any Man forbid Water, &c.?*" Why should the Discovery that he supposes *St. Peter* to have made upon this Occasion, viz. that Christ's Promise of Baptism with the Holy Ghost was *Relative to the Gentiles*, occasion his putting any Questions, or making any Proposals concerning the baptizing these Converts *with Water*? It had been far more natural for the Apostles, upon our Author's Hypothesis, to have argued the contrary Way, viz. that seeing these *Gentiles* are already baptized with the Holy Ghost, and it doth unexpectedly appear to us that this is the Baptism *promised by Christ to all Nations*, upon our preaching his Gospel, and that it is entirely a spiritual Thing, brought about by our Preaching, and not minister'd by our Application of the Elements of this World ^u, therefore what Use can there be of Water,

^u This is the Quakers Doctrine, that the Apostles taught baptizing, or baptized teaching. *Answer to Baptism with Water asserted.* - - - Thus also *Geo. Whitehead*, in his *Antidote*, It is not said, Go, teach, and then baptize with Water, but, Go, teach, baptizing; making Baptism only a concomitant Circumstance of Preaching; or, as he terms it

Water, or Baptism, or any other Rite to initiate these Persons into the Service and Religion of Christ? This had been speaking consistently, and agreeably to those Notions that are here imputed to St. Peter. But as our Author has ordered the Matter for him, he makes him appear no wiser a Person than himself.

BUT now that we are upon this Question of St. Peter's, *Can any Man forbid Water, &c.*? let us make an end of it. He tells us, p. 28. that this Question being introduced by these Words, "*Then answered Peter, it is a plain Token of some Reasoning that had passed betwixt him and those of the Circumcision.*" This Remark is a plain Token that the Man who made it doth not understand a very common and familiar Expression in the sacred Writers; frequently used by them when no Question at all was asked, and when no previous Reason can be supposed*.

BUT we may safely give him his own Way; and ask what this Reasoning was about, or what was the Difficulty in Debate? Why he tells us, "*that the Reason of St. Peter's putting this Question to them, is apparent; they being of the Circumcision, were much prejudiced in Disfavour of the Gentiles, as Peter also was before he saw the Vision at the House of Simon the Tanner.*" Were these of the Circumcision for or against the baptizing of the Gentiles? This he doth not tell us. Nor is it any matter which Way they inclin'd, since St. Peter was for the Affirmative; and we think his Authority decisive in the Case. So that

it, *A spiritual Baptism attending immediately on the Apostles Ministry.* But by the like Argument, because it is not said first *Go*, and then *Teach*, but *πορευθέντες μαθητεύσατε*, *Going, teach*; the Apostles were to teach *all the Way they went*, or at least in a *deambulatory Way*, like the *Peripatetic Philosophers*. For there is no Reason why one Participle in the Text should be interpreted in this Way more than the other.

* See several Instances collected by Mr. Leslie. *Disc. on Water-Baptism*, Sect. 6.

Will. Penn finds a Reason, such a one as it is, for this Question of Peter's, upon the Quakers Scheme, without supposing, as our Author does, any thing to have pass'd by Way of Reasoning before-hand, *Defence of Gospel-Truths*, p. 81.

supposing a Dispute to have arisen upon this Head, yet what can our Author infer from thence to serve his Cause.

BUT, says he, p. 29. "*If Christ, by the Words of that Text (Matt. xxviii. 19.) did certainly institute Water-Baptism, as the Vindicator asserts, then those of the Circumcision that believed could not well be ignorant of it: And Peter's putting such a Question as Can any Man forbid Water, &c.? to them, must have been quite needless and absurd. For it is presumed they who believed in Christ would not forbid what Christ had commanded to be done.*" Very true; and therefore the Absurdity lies, not in St. Peter's Expression by Way of Question, but in the Man who supposes he made a real Question, or Matter of Doubt, or Diffiniky about it; or intended to ask the By-standers what he should do in the Case. Our Author is as unhappy in his Observation upon the Question here, as he was just now in that upon the Word answered; and seems to imagine, that a Man cannot use an Expression in the Form of a Question, without really putting an Interrogatory. But may we not say, for instance, *Can any Man wonder that they should make very bad Expositors of Scripture, who are unacquainted with some of the common Rules of Writing and Speaking?* May we not say this, tho' none that we speak to be ignorant of it, or will doubt it? Or must such a Question be therefore needless and absurd, because it is presumed every body believes it, and no body will gainsay or contradict it? Affirmations or Negations thus put, are very often more emphatical than in a plain declaratory Form: And so this Question of St. Peter's is to be understood as a strong and express Declaration that Water-Baptism was not to be denied to those new Converts, but was by all means to be administer'd to them.

S E C T. V.

p. 27. HIS next Observation, which is his third and last
 1 Cor. i. clear Proof, that Matt. xxviii. 19. hath no Relation
 17. to Water-Baptism, is, that St. Paul told the Corinthians that he was not sent to baptize but to preach the Gospel. Whence he thinks it evidently follows, that St. Paul also understood the Words of Christ in Matt. xxviii.

xxviii. *not to concern Water-Baptism*: His Reason is, that if they were a Command both to teach and to baptize with Water, how could St. Paul say he was not sent to baptize? And he desires his Reader to reflect on this Declaration of the Apostle, and try how he can reconcile it with the Command of Christ to baptize with Water.

THIS is one of the truest Objections the Quakers have against Water-Baptism ^y. And is an old Argument of the Quintillians revived, and not one jot improved. This Sect took its Rise from one Quintilla, a Woman Preacher at Carthage, a little before Tertullian's Time, who made it her Business to disparage and cry down Water-Baptism. Against which Heresy, Tertullian wrote his Book of Baptism, to establish the Importance of our Lord's Institutions: In which Book, c. 14. this very Objection is consider'd and refuted. And also by St. Chrysostome, Hom. 3. on the first Ep. to the Cor. Among the Moderns, by Limborch ^z, and Dr. Forbes ^a; and as many others almost, as have wrote against the Quakers upon the Subject of Baptism ^b. Our Author seems to own he has looked into Mr. Leslie's *Divine Institution of Water-Baptism*: He has a whole Chapter or Section on this particular Objection ^c. Why has not our Author made some Reply to him, or taken some Notice of those Things that are urged against the Quakers Way of Reasoning upon this Head. To repeat and reprint what has been so often given them in Answer, is needless, at least so long as those Answers stand good, and are unreplyed to. When any of the Quakers can start any Difficulty, or do give any new Turn to an old Objection, or make any direct Reply to what is given them in Answer to their Objections, then it is worth while to give a particular Attention to what they say, But when they offer nothing, which is our Author's

^y Answer to Baptism with Water asserted, p. 8. and Will. Penn's Def. of Gospel-Truths, p. 76.

^z L. 5. cap. 67.

^a Forbesii Op. Fol. Vol. II. p. 464.

^b Geo. Keith's Arg. of the Quakers against Baptism and the Lord's Supper refuted, Sect. 4. — Dr. Bennet's Confutation of Quakerism, Chap. 25.

^c Leslie's Div. Inst. of Wat. Bapt. Sect. 7.

Case upon this Point, *nothing* but what is stale and trite, and worn thread-bare, why should we begin the Dispute anew with him? If we tell him that this Text of St. Paul is to be understood thus, *that he was not sent so much to baptize as to preach the Gospel*, like Hosea vi. 6. *I desired Mercy, and not Sacrifice*; then he will except against this Parity, as Rob. Barclay and Geo. Whitehead did; and affirm, *that the whole Gospel, by this Liberty of Interpretation, may be perverted*. Then we must proceed to shew the Necessity there is of interpreting divers Places in this Manner, and to lay down the Rules whereby it may be known when we are right and when we are wrong in so doing. Which is all sufficiently done to our Hands, by the Writers against the Quakers Inferences from this Passage.

IF we we press him with this Consequence from their Interpretation, How came St. Paul to baptize Crispus and Gaius, &c. as he declares he did, if he knew that he had no Command or Commission to do so? Then he will guard against this Question with a Distinction that the Quakers are wont to use when they are thus pressed, *viz.* that the Apostles baptized by *Permission*, and not by *Commission*; and put what St. Paul did on this Occasion upon the same footing with his circumcising Timothy. And then we must repeat all those Arguments which are proper to shew the Invalidity of this Distinction, when thus applied. They will be found in Geo. Keith^a and others.

REFERRING therefore to what has been said upon this Text by former Writers, and more especially by the Author of *The Defence of Baptism with Water and Infant-Baptism asserted*, we shall only desire the
 p. 27. *serious Reader, to ponder and reflect upon this positive Declaration of St. Paul, that he baptized Crispus and Gaius, and the Household of Stephanus; and that he gives this Reason why he baptized no more, viz. lest any should say that he baptized in his own Name; and that the whole Passage necessarily implies, that all the Believers at Corinth, universally, were baptized; the Apostles not only countenancing such Baptism, but commanding it, and occasionally performing it them-*

^a Answer to the Quakers Arguments against Baptism and the Lord's Supper. Sect. 4. p. 9. Quarto, Lond. 1698.

selves wherever they came; let him, we say, *seriously* ponder these Things, and try if he can fairly reconcile them with that total Neglect and Disuse of this Institution which the Quakers are guilty of.

S E C T. VI.

THE Author of the *Flail* having now done with his *clear and strong Proofs* in Support of his *just and true Inference*, that *Matt. xxviii. 19.* hath *no Relation to Water-Baptism*, proceeds to examine the four Texts that the *Vindicator* hath referr'd to, in these Words: - - - "It is certain, that the Apostles understood it so (viz. *Matt. xxviii. 19.* of Water-Baptism) "as appears both by their Practice and Writings, *Acts x. 47.* and *viii. 36, 38.* *Eph. v. 26.* *Heb. x. 22.* In all which Places *Water* is expressly mentioned."

HIS Objections against the first of these, viz. the Text relating to the Baptism of *Cornelius* and his Friends, have been already sufficiently consider'd above. What he says upon the second, *Acts viii. 36, 38.* must now be attended to.

HE owns that *Philip* baptized the Eunuch with Water, but observes that it is only said he baptized him. So that no Form being mentioned wherewith he baptized him, he concludes, that he did not baptize him in Compliance with the Command of Christ, *Matt. xxviii. 19.* p. 30.

"BUT so Men may say, if they please (to quote the Words of a good Author^e) "that when *Philip* and the Eunuch went into the Water, he baptized him with Fire. And this might as reasonably be concluded from the Silence of the Text, as that *Philip* either used no Form, or not the right Form prescribed by *Jesus Christ*."

BUT our Author has an Hypothesis here, that If *Philip* baptized the Eunuch with the same Form of Words with which he baptized the Samaritanes, of whom it is said a few Verses before, that the Holy Ghost was fallen upon none of them, only that they were baptized in the Name of the Lord *Jesus* (which he further supposes to

^e Dr. Sim. Patrick's *Aqua Genitalis*, 8vo. Lond. 1676.

be in the Name of the Lord Jesus only) then he neither executed nor complied with Christ's Command. That is to say, if Philip had done what it doth not appear he did, then he had furnished our Author with something of an Argument which at present cannot by any Means be wrested from his Proceedings.

WE refer our Author to the Pamphlet entitled, *A Defence of Baptism with Water, and Infant-Baptism asserted*, for a full Answer to his own and another Quaker's Observations from this History of Philip and the Eunuch^f;

AND so pass on to the next Text which he takes to Task, and that is *Ephesians v. 26. Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of Water by the Word.*

THIS Place the *Vindicator* had refer'd to, as an Instance that the Apostle understood the Christian Baptism to be a Water-Baptism; for this Reason, because

p. 29. ^f Our Author has observed, at the End of a little Note in the Page before, "that the Eunuch's saying to Philip, 'See here is Water, what hindereth me to be baptized? seem'd to be a plain Indication of a Practice among the Jews of baptizing Profelytes.'" It is much that he can find no better Evidence for such a Practice; for this is a very obscure Indication of it: And is one of the last Things that another Man would have seen in the Eunuch's Words.

There is an Observation made by *Grotius* upon another Question of the Eunuch much more to the Purpose. It is upon these Words, *Y 31. How can I (viz. understand the Scriptures or the Prophets) except some Man should guide me? And he desired Philip that he would come up and sit with him.* "Non putabat tam perspicuam ubique esse scripturam & expositum omnibus habere sensum, ut nunc faciunt non *Sellularii* tantum sed & *Fæminæ*, qui rectius facerent qui duce sibi opus esse agnoscerent." "Th: Eunuch did not think the Scriptures every where so plain and clear, and the Sense of them so obvious to all, as now-a-days not only *Handicraftsmen*, but even *Women* do; who would do better if they acknowledged a Want of a Guide to instruct them."

Our Author, who appears to be a great Reader of the Prophetical Books, and the more abstruse Parts of Scripture, would find it more to his Advantage to enquire and ask what they mean, than to set up for an Interpreter of them, without any *Academical Learning*.

Washing

Washing of Water is an Expression that cannot otherwise be well accounted for. For which Reason the best Interpreters have constantly expounded it in the same Way, viz. as either directly signifying Baptism, or (which is the same thing to our present Purpose) alluding to the *Water* which is by Christ's Appointment the Matter of Baptism. And they who will compare this Text with *John* iii. 5. *Tit.* iii. 5. *1 Pet.* iii. 1. will be apt to be of the same Opinion.

BUT our Author is once more "in Admiration, p. 31.
 " that the *Vindicator* should be so weak and shallow of
 " Understanding, as to take the Apostle to be here speak-
 " ing of material Water, such as a Priest sprinkles a
 " Child's Face with, and calls it Baptism-----Some of p. 32.
 " the meanest Tradesmen among the Quakers, whom he
 " (the *Vindicator*) advises to mind their Packs, and
 " their Shops, and not to meddle with the Scriptures,
 " could have told him, at first Sight or Hearing of those
 " Words, that the *Water* which the Apostle there speaks
 " of, is the living *Water* which Christ himself spake of
 " *John* iv. 14. and vii. 37, 38, 39."

IT is probable some of their meanest Tradesmen might tell him so, and he would easily judge from thence that they dealt in *Packs* and *Shops*, and had more understanding in *them* than in the holy Scriptures, or else were very mean Tradesmen indeed. For none who know the common Rules of expounding Scripture would interpret *Water* in a Passage where it may be understood literally in a very natural and consistent Sense, by the only two Places in the New Testament (except the Apocalypse) where it is confessedly figurative. Much less when it is further considered that the Word *Washing* with *Water* (for so is the Phrase in the Passage) cannot be applied with any Justice to that *Living Water* which is mentioned in those two other Places. For the figurative living *Water* is figuratively to be drunk by those that thirst for it; that it *John* iv. may become a Well of *Water* in them springing up to 14. everlasting Life, or a River of *Living Water* flowing *John* vii. out of their Bellies. Now had the Apostle alluded to 37. this *Living Water*, he would not have used the baptismal Phrase *Washing*, but rather some other Word which might make the Figures correspond the better with each other.

Rom. xiv.
17.

IF we were to make use of one of his own Arguments, we might say, that this *living Water*, being *Drink* (for all who *thirst* are expressly invited to come and *drink* of it) cannot therefore consist with the *Kingdom of God*, which is not *Meat and Drink*, but *Righteousness and Peace*, &c. This would be as good an Argument as that which he uses p. 25. to shew that *Water* being *Drink*, cannot be any Part of the Baptism commanded in *Matt. xxviii. 19.* And how would he answer it? Why he might tell us, that *Meat and Drink* in *Rom. xiv. 17.* is to be literally understood, but *Drink* in these Texts of *St. John* to be understood figuratively, viz. of a spiritual *Thirst* and spiritual *Drinking*; and that therefore these Texts are not to be expounded of each other's. We grant it; and lay Claim to the Liberty of making the same just Distinction. That *Water* in this Passage of *St. Paul* which we are upon, is to be understood literally, and therefore is not to be expounded of two Texts where *Water* is confessedly figurative. And consequently this Text of *St. Paul* has no more to do with those of *St. John*, than that other Text of *St. Paul* about *Meat and Drink* hath.

THESE are the first and most obvious Exceptions against his Exposition. But let us examine it further. It doth not appear with any Certainty whether Christ meant any thing more by *living Water*, than the extraordinary Gifts that were to be bestowed upon the Disciples at *Pentecost*. This Opinion many learned

8 *Rom. xiv. 15, 17.* If thy Brother be grieved with thy *Meat*, now walkest thou not charitably. Destroy not him with thy *Meat* for whom Christ died — For the Kingdom of God is not *Meat and Drink*, but Righteousness and Peace and Joy in the Holy Ghost.

John iv. 14. Whosoever drinketh of the Water that I shall give him, shall never thirst; but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.

John vii. 37. If any Man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this he spake of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified.

Men

Men have espoused; and chiefly from that Text which our Author ought to have quoted at length, instead of stopping short at these Words, *but this he spake of the Spirit*: for it immediately follows, *which they that believe on him should receive, for the Holy Ghost was not yet come*. And if it be right to expound this Text of the extraordinary Gifts of the Spirit, then it cannot, with any Propriety, be brought to interpret another Text, which relates only to the ordinary Work and Office of the Holy Ghost, in sanctifying the Church of Christ.

AGAIN; supposing the figurative living Water is to be understood of the ordinary Operations of the Spirit, cleansing and purifying the Souls of Believers, and in that Sense to be applicable to this Text of St. Paul which we are considering; yet the Application will lie, not where our Author places it upon the Phrase *Washing with Water*, but on what follows, *viz. by the Word*, that is to say, *by the Word of his Grace*; for thus some have thought it might be consistently interpreted, and agreeably to another Expression of the same Apostle, *Acts xx. 32. And now, my Brethren, I commit you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified*. And in this Sense it is made parallel to another Passage of the same Writer, where he speaks likewise of Baptism, calling it *the Washing of Regeneration, and renewing of the Holy Ghost*. See Dr. Whitby. Tit. iii. 5.

THERE is indeed another Construction of *in phrase*, approved of by good Expositors, *viz. that it means the Form of Baptism*. Which, to be sure, our Author will not hear of. Nor shall we need to take any Pains with him about it, since it matters not at present which of these Interpretations be the best. Let the judicious Reader judge of them. But that Exposition which our Author fathers upon their meanest Tradesmen, is such as we believe cannot be found in any good Commentators, nor perhaps to be met with any where but among the Blue and Leathern-apron'd Divines.

WELL; but he says further, "*We are bold to affirm, in Contradiction to the Vindicator, that the Water of the Word, which the Apostle speaks of, is the clean Water which God promised to sprinkle upon his People*, Ezek. xxxvi. p. 32. v. 25.

BUT now, in the first Place, he is a little too bold in altering the Scripture-Expression to make it speak for him. For the Apostle useth no such Phrase as the *Water of the Word*^b, but the *Washing of Water by the Word*. This is no accidental Slip of his Pen, for he repeats it twice again in the next Page; and what is more, he tells the *Vindicator*, that he might as well

p. 33.

p. 31.

say, that St. Peter spake of *material Milk*, when he said, *As new-born Babes desire the sincere Milk of the Word, as take St. Paul here to be speaking of material Water*. So that he manifestly has espoused a Notion, that as St. Peter spoke of the *Milk of the Word*, so St. Paul did of the *Water of the Word*. But as this latter is his own Text, he himself is the properest Person to comment upon it.

xxxvi. 22,

23, 25,

26, 27.

As to the Quotation out of *Ezekiel* i, why St. Paul should rather be thought to allude to this Prophecy than to the Rite of Christian Baptism, he doth not tell us; or why it may not be said, that he alluded both to this Prophecy, and to Baptism too, he cannot shew us. For the Prophet's Expression is taken from the legal Purifications, which were by *Sprinkling with Water upon the Unclean*, as well as by *Washing*^k. And denotes likewise the Sacrament of Baptism under the Gospel-Dispensation; by which true Believers are cleansed from their Sins, and sanctified in their Per-

^b By comparing this Phrase, which our Author affects, viz. *The Water of the Word*, with his late References to Texts that mention *living Water*, one would be apt to imagine that he had taken up with some Notions like those of the *Paulicians* of old; who, according to *Euthymius* (*Panoplia*, Par. 2. Tit. 21. p. 48.) tho' they really rejected and despised Baptism with Water, yet they pretended to receive it. But that was only with a deceitful Equivocation; for they maintained that the *Word of the Gospel* was Baptism, because our Lord said, *Ego sum Aqua Viva*; I am the Living Water. See Bingham's Ant. Book 4.

ⁱ *Isa* 25. Then will I sprinkle clean Water upon you, and ye shall be clean: from all your Filthiness, and from all your Idols, will I cleanse you. And a new Heart also will I give you, and a new Spirit will I put within you — And I will put MY SPIRIT WITHIN YOU.

^k *Numb.* viii. 7. and xix. 13, 18, 19, 20, 21.

sons¹. So that this Passage out of *Ezekiel* affords no Colour for a Pretence, that St. Paul had not the *material Water of Baptism* in his Eye when he wrote these Words to the *Ephesians*. Nor will any one be easily Eph. v. persuaded to understand this Place as our Author does, 26. but such a one as reads the Words as he does, *Water of the Word*, instead of *Washing of Water by the Word*.

NOR is he more successful in his other Observation upon the fourth and last Text that the *Vindicator* had refer'd to, viz. *Heb. x. 22. Having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.*

HERE is a manifest Allusion to the Methods appointed in the *Mosaical Law* for the Purification of the Unclean from Ceremonial Defilements; which were by *sprinkling of Blood*, and of *Water*; and *bathing or washing of the Body with Water*, *Lev. xvi. Num. xix.* By the sprinkling of the Blood of the Sin-Offering before the Mercy-Seat, the People were made clean from their Sins, *Lev. xvi. 30.* To this the Apostle alludes, *Having therefore, Brethren, Boldness to enter into the Holiest by the Blood of Jesus - - - let us draw near - - - having our Hearts sprinkled from an evil Conscience.* And he makes the like Allusion in a parallel^m Passage in the Chapter before. And as by the *sprinkling of our Hearts* the Apostle expresses the inward Sanctification or cleansing of our Souls from Sin by the Blood of Christ (in which both the Author of the *Flail* and the *Vindicator* do agree) so by the *having our Bodies washed with pure Water* he expresses the outward Means or Sign of that internal Purity, viz. Baptism and pure Water; pure on Account of the Analogyⁿ, that it may the more fitly represent the inward Effects, of which it is the Symbol and the Pledge. No, says our Au-

¹ See Lowth upon *Ezek. xxxvi. § 25.* And Mr. D'Af-
signy's *Mystery of Anabaptism Unmask'd.* 8vo. Lond. 1709.
p. 95.

^m *Heb. ix. 13, 14.* For if the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean sanctifi-
eth to the purifying of the Flesh, how much more shall the
Blood of Christ, who through the eternal Spirit offered
himself without Spot unto God, purge your Conscience from
dead Works to serve the Living God.

ⁿ See *Vossius de Baptismo, Disp. 1. Thesis 4.*

P. 34. thor, by pure Water, in this Place, we are to understand that pure Water^o of Life, clear as Chrystal, which John the Divine saw proceeding out of the Throne of God and the Lamb. Surely he could have no other Reason for this Imagination, than that in all the Scriptures he could not find St. Paul's very Expression of pure Water, but in the Revelations, where St. John comes very near it, a pure River of Water; which struck his Fancy so strongly, that he forgot that St. Paul was speaking of an Ablution pertaining to this Life, St. John of a Circumstance of the New Jerusalem; the one of a thing that was over and passed, the other of something future in the World to come.

P. 34. YET he is so sure of its being a just Exposition and a clear Case, that he is willing to leave the Decision of it to any Clergyman in the County of Northumberland, except the Vindicator. This had been a bold Step indeed, if he had not immediately withdrawn his Appeal, and retracted it by a Proviso, that such Clergyman shall give us his Thoughts and Opinion as fairly and candidly as the Author of the Sermon preached at Derby, Sept. 20. 1730. has done upon this Head. That is, if he will deliver his Opinion in such a manner that the Quakers may fancy him to be one of the Brotherhood, and cite him as their Advocate. For such doth the Preacher of this Sermon appear to be from those Passages that are cited in the Flail. But knowing what a desperate Hand our Author has at quoting, and being warned by the Fate of Bishop Taylor, not only to pity all Writers out of whom he makes Excerpts, but to suspend Judgment concerning them, till we are assured he has not mal-treated them, we shall forbear all Censure, as well as all Defence of the said Preacher at Derby, till we have Opportunity of knowing how his Passages lie, and whether he be fairly used or no.

^o Rev. xii. 1. And he shewed me a pure River of Water, &c.



C H A P. III.

REPLY to the Remainder of Chap. II. in the
Flail, and to Chap. III. in the same.

S E C T. I.

THE Author of the Flail, p. 38. passes on to the *Vindicator's* third and last Paragraph. Where he remarks, that the *Vindicator* has said no more than Mr. Leslie had said before him. However, he is obliged to the *Vindicator* for referring to Mr. Leslie; otherwise he had not known perhaps that both made use of the same Exposition of the Word *Baptize*. The more Testimonies one can produce from good Writers, who have agreed in the Interpretation of any Passage, and in their Reasons for it, the greater the Authority of such Interpretation, so far as human Authority goes. And the *Vindicator* could have shewn this Exposition that he gave, to have been commonly approved by the best Authors from the earliest Times of Christianity; and so of most, or all the other Texts he hath made use of; whereas our Author can go no higher for the Arguments and Expositions which he borrows, than 1650; unless he have Learning enough to discover that some of them are the same that were urged by the ancient Hereticks that rejected Water-Baptism.

HIS Business in the Remainder of this second Chapter, and in that which follows, is to shew us the true Way of expounding *Matt. xxviii. 19.* which it seems the Water-Baptists, for want of knowing the Rules of true Interpretation and Construction, have widely mistaken. And here we shall see whether he hath a better hand at building up, than he has in pulling down.

HE lays his Foundation thus: "That the true Sense
" of the Word *Baptize* in *Matt. xxviii. 19.* is better un-
" derstood by comparing the several Places in the Evan-
" gelists

p. 38.

"gelists where the Word is used, as spoken by Christ, than by looking into the Derivation of the Greek;" that is, the Sense of the Greek: for the *Vindicator* had only said that baptize was a Greek Word that signified to wash; and this is the customary and obvious Sense of it whenever it is used *literally* in the Evangelists. But, according to our Author, without regarding the true Sense or Meaning of the Word itself, we must find out Christ's Meaning by comparing the Places where he has used the Word. But unless we know the Meaning of the Word itself, either by its Derivation, or its Usage by the Greek Writers, especially the sacred ones, how shall we know what Christ meant by it in any of the Places where he has used it? Or how shall we know when he intended to use it *literally*, and when *figuratively*; for that is the very Point in Dispute?

- HOWEVER, upon this Foundation our Author begins his Superstructure: "As this, says he, is the best
 p. 38. "and most certain way of knowing in what Sense and
 "Signification Christ used the Word Baptize, we shall
 "lay before our Readers the several Places in Scripture
 "where Christ is said to have used it." And then he
 cites *Matt. xx. 20* P. with its parallel Place, *Mark x. 35.* and also *Luke xii. 50* q. In all which Places Christ uses the Word Baptize in a figurative Sense, denoting Sufferings for the Truth's Sake, and called by the Schoolmen, the Baptism of Blood. Next he quotes
 p. 39. *Acts i. 5* r. where our Lord mentions the Baptism with the Holy Ghost. In these Places (says he) it is evident that Christ used Baptize in a figurative Sense. We grant it; because the Words in the Context oblige us
 p. 39. to understand it figuratively. "There are, says he, in

P Then came to him the Mother of Zebedee's Children, &c. — Are ye able to drink of the Cup that I shall drink of; and be baptized with the Baptism that I am baptized with? — Ye shall indeed drink of my Cup, and be baptized with the Baptism that I am baptized with, &c.

9 But I have a Baptism to be baptized with, and how am I straitened till it be accomplished?

2 John truly baptized with Water; but ye shall be baptized with the Holy Ghost not many Days hence.

"all the four Evangelists but two Places more^s, Matt. p. 39.
 "xxviii. 19. and the parallel Place, Mark xvi. 16.
 "where Christ used the Word; and whoever therefore p. 40.
 "would rightly understand in what Sense he uses the
 "Word Baptize in those Places, they being last spoke by
 "him, ought to consider in what Sense he used it in the
 "foregoing Places. Now it must be granted, that in
 "the foregoing Places he used it altogether in a figura-
 "tive Sense. Therefore it is most rational to conclude,
 "that he also used the Words in a figurative Sense in
 "Matt. xxviii. and Mark xvi."

THIS is his Argument truly stated. For as to the
 Guard that he puts in against a Difficulty that he fore-
 saw, by telling us that he considers only those Passa-
 ges, "in which Christ applied the Words Baptize and p. 40.
 "Baptism, either to himself and his Disciples together,
 "or to them only," it is a trifling Limitation, when
 we are considering in what Sense our Lord used those
 Words; which cannot be known without consider-
 ing all the Places where he used them. And it is a
 Limitation that destroys our Author's own Argu-
 ment. For he excludes by it those very Texts that
 are in Dispute, Matt. xxviii. 19. and Mark xvi. 16.
 And is forced to own as much himself. For having
 said, p. 39. "That in all the four Evangelists there are
 "but these two Places more where Christ used the Word
 "by applying it to his Disciples; and having said, p. 40.
 that "these two Places are the only remaining Texts to
 "be found in Scripture, in which Christ using the Words
 "Baptize and Baptism, applied them either to himself
 "and his Disciples together, or to them only;" subjoins
 before he comes to a full Stop, that "he applied the p. 40.
 "Word to such as should be taught by his Apostles in
 "Matt. xxviii. 19. and he applied it to such as should
 "believe in Mark xvi. 16." When he can reconcile
 the latter Part of this Period, or Sentence, with the
 former, we will subscribe to all his Observations up-
 on the Use of this Word.

IN the mean time, by setting aside his impertinent
 Limitation, we quite alter the Face of his Argument.

^s Baptizing them in the Name of the Father, and of the
 Son, and of the Holy Ghost. — He that believeth and is
 baptized shall be saved.

H

And

And whereas in the Manner he had contrived to put it, it appeared, that Christ had never used the Word *Baptism* but in two Senses, and both of those *figurative*, viz. *Baptism of Sufferings*, and *Baptism of the Holy Ghost*: We can now assert, that he used it in two other Senses, and both of those *literal*, viz. *Baptism of John*, Matt. xxi. 25. with the parallel Places, Mark xi. 30. Luke xx. 4. And the *washing of Pots and Cups*, βαπτισμὸς ἑστῶν καὶ ποτηρίων, the *Baptism of Pots and Cups*, Mark vii. 8. We call these two different Senses of the Word, because the former is commonly supposed to have been performed by *Immersion*, and the other by *Sprinkling*^t. And they are both, tho' literal, as evidently distinguishable from the Water-Baptism among Christians, as the Figurative-Baptisms mentioned above are.

Now let us see how the Argument stands. Christ hath used the Words *Baptize* and *Baptism* in two distinct figurative Senses. He hath also used them in two distinct literal Senses. According to our Author, "If we would understand rightly in what Sense he uses the Word in Matt. xxviii. and Mark xvi. they being last spoke by him, ought to consider in what Sense he used it in the foregoing Places." Agreed. But as it is used in the foregoing Places sometimes figuratively, sometimes literally, by what Rule must we proceed in making our Choice either of the literal, or figurative Sense? Our Author says, that "by the known Rules of Interpretation and Construction, no one is at Liberty to interpret the Word *Baptize* in a literal Sense, which Christ had constantly, at all other Times, used in a figurative Sense." We have shewn this to be a Mistake that Christ constantly used the Word so. But if he had done it, still the Rule is a false one; for we say, on the contrary, that it is a known Rule of true Interpretation and Construction, that no one is at Liberty to interpret the Word *Baptize* (or any Word) in a figurative Sense, where it will easily bear to be understood in a literal Sense. And we are willing to take it in either, or both those literal Senses in which Christ used it, that is to say, as it may be understood to com-

^t See the Reasons for this in the *Defence of Baptism with Water, and Infant-Baptism asserted.*

prehend both; *Immersion*, as in *John's Water-Baptism*; and *Asperſion*, as in the *Baptism* of Pots and Cups, *Mark* vii. 8.

BUT let us take our Author in his own Way; and argue the Point upon thoſe Texts only which he hath produced. We obſerve, that in our Lord's Diſcourſe with the Mother of *Zebedee's* Children, *Matt.* xx. and in other Places where he hath *figuratively* called a State of Sufferings for the Truth *Baptism*, he hath uſed the Words *Baptize* and *Baptism* in this Senſe no leſs than twelve or fourteen Times. But he hath only uſed it *once* in the other *figurative* Senſe relating to the *Holy Ghoſt*, *Acts* i. 5. Now in which of theſe two *figurative* Senſes are we to underſtand theſe two laſt Texts where the Word occurs, and which muſt be expounded by the foregoing Places? In that Senſe in which he hath uſed it fourteen Times, or in that Senſe in which he hath uſed it but *once*? Our Author ſays, in that Senſe in which it is but once uſed by our Saviour. But then Query, Why muſt two Paſſages, in which no Figure appears, be interpreted after one Paſſage which is manifeſtly figurative? Eſpecially ſince that one Paſſage contains a peculiar Promise to particular Perſons to be fulfilled within a few Days; and ſince in that one Paſſage our Lord not only uſes the Word *Baptism* figuratively, but alſo literally; *John truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt, not many Days hence.* Since this is the only Place in the Bible where our Lord himſelf uſeth theſe very Expreſſions *Baptism with Water*, or *Baptism with the Spirit*, why muſt *Baptism*, when it ſtands alone, as in *Matt.* xxviii. be underſtood rather of a Baptiſm with the Spirit, than of a Baptiſm with Water? Or, by what Rule of Interpretation is our Author at Liberty to interpret the Word *Baptize* in a figurative Senſe, purely from the Authority of a Paſſage, in which Chriſt has alſo uſed the Word in a literal Senſe? For as to all his other Reaſons for this Interpretation, they have no Place in this preſent Argument of his, which is wholly concerning *Chriſt's uſage of the Word Baptize.*

BUT laſtly, to convince him, if poſſible, that this Rule of his will by no means ſtand good, let us try it by ſome other Word occaſionally uſed by our Savi-

A REPLY to the Protestant Flail.

our. We will take, for instance, the Word *Cup*, which occurs in one of his Quotations along with Baptism, and which also is a Word used in the Institution of the other Sacrament: And so may be deemed a parallel Instance.

CHRIST saith, *Matt. xx. 22. Are ye able to drink of the Cup that I shall drink of? - - - Ye shall indeed drink of my Cup. And so again in Mark x.*

HE saith, *Matt. xxvi. 39. O my Father, if it be possible, let this Cup pass from me. See the like Use of the Word Matt. xxvi. 42. Mark xiv. 36. Luke xxii. 42. John xviii. 11. In all which Places (to use our Author's own Words) it being evident that Christ used the Word Cup in a figurative Sense, and there being in all the four Evangelists but two Places more where Christ used the Word, by applying it to his Disciples, it only remains to enquire in what Sense he there uses the Word.*

MARK ix. 41. *Whosoever shall give you a Cup of Water to drink in my Name, &c.*

LUKE xxii. 20. *This Cup is the New Testament of my Blood.*

THESE two Places (to proceed in our Author's own Expressions) being the only remaining Texts to be found in Scripture in which Christ using the Word *Cup* applied it either to himself, and his Disciples together, or to them only: Whosoever therefore would rightly understand in what Sense he uses the Word *Cup* in these Places, ought to consider in what Sense he used it in the foregoing Places. Now it must be granted, that when Christ applied the Word *Cup* to himself, and to Zebedee's Children, that he used the Word altogether in a figurative Sense; and also when he applied it to his own Sufferings and Passion in the Garden of Gethsemane. We think it therefore most rational to conclude, that he also used the Word in a figurative Sense (that is, for a State of Sufferings and Passion, for he had used it constantly in this Sense) in these Texts also, *Whosoever shall give you a Cup of Water; and, This Cup is the New Testament in my Blood.* For by the known Rules of true Interpretation and Construction, no one is at Liberty to interpret the Word *Cup* in a literal Sense, which Christ had constantly, at all other Times, used in a figurative Sense.

How

How strangely have all former Expositors of Scripture (being deceived, as it seems, and blinded by their Academical Learning) missed the Rules of true Interpretation and Construction! Come and learn of our Author, all ye who wou'd be Criticks in Language.

S E C T. II.

HIS next Observation is, "*We think it very absurd* p. 41.
 " *and contradictory to sound Sense to interpret the*
 " *Words of Christ, Mark xvi. 16. He that believeth*
 " *and is baptized, shall be saved, of Water-Baptism;*
 " *for them it would follow, that Simon the Sorcerer Acts viii.*
 " *was in a State of Salvation, tho' the Scripture affirms,* 21.
 " *that his Heart was not Right in the Sight of God.*
 " *But the Baptism which Christ there speaks of, most*
 " *certainly is the Baptism that saveth; not the putting*
 " *away the Filth of the Flesh, but the Answer of a good*
 " *Conscience towards God, 1 Pet. iii. 21.*

As the Expression, *being in a State of Salvation*, hath a two-fold Meaning, our Author should have told us in which of the two Senses he applies it to *Simon the Sorcerer*, and then our Answer might have been sufficient to confute him. But as he hath not declared his particular Meaning herein, we are under a Necessity of replying to his Objection in both Senses of the Phrase.

AND first, if he means that the Scripture represents *Simon the Sorcerer* to be out of a State of Salvation, in such Sense, that it was not possible for him to obtain Forgiveness and Salvation by Repentance, then how will he account for what *St. Peter* said to him on this Occasion, *Repent therefore of this thy Wickedness, and* Acts viii.
pray God if perhaps the Thought of thine Heart may be 22.
forgiven thee. He was so well aware that this Exhortation to *Simon* would spoil his Remark in this Sense of State of Salvation, that he takes Care to suppress these Words in the very Middle of the Quotation of *St. Peter's* Answer to *Simon*. And indeed he was under a Temptation to disguise this Circumstance upon another Account; for admitting that *Simon the Sorcerer* was capable, through Repentance, of Forgiveness, and consequently of Salvation, he was so by Virtue
 of

of his Faith and Water-Baptism, without the Baptism of the Holy Ghost, which St. Peter denied him.

BUT, secondly, if he only means that *Simon* was at that Time out of a State of Salvation because of his Crimes yet unrepented of, and his Heart not being right in the Sight of God, we acknowledge it true: But then we observe that this makes nothing against the Business in hand, which is Water-Baptism. For we say, as St. Peter did in the other Place cited, that the Baptism which saveth is not the putting away the Filth of the Flesh, is not the outward Washing or Sign in Baptism, but the Answer of a good Conscience towards God. And, consequently, we agree with our Author, that the Baptism which Christ speaks of, Mark xvi. 16. is the same with that which St. Peter speaks of in his first Epistle, Chap. iii. v. 21. Neither of them being the Baptism of the Holy Ghost promised by Christ, Acts i. 5. but both of them being the same Baptism that was instituted by Christ according to Matt. xxviii. 19. How then doth the Inefficacy of Water-Baptism, to procure any Man or Woman's Salvation, appear from either of these Texts? Even the external Ablution, or putting away the Filth of the Flesh, is so far efficacious to the putting both Men and Women into a State of Salvation, as it is necessary to their Admittance into that Covenant with God, out of which there is no Salvation. They who would give it any other Sort of Efficacy than what may be ascribed to an instituted Means, made necessary to the Attainment of an End, go farther than they can warrant. And they who hold it unnecessary, as a Means, and reject it purely because it is Outward, and hath Respect unto the Flesh, put from them the Word of God, and make the Commandment of Christ of none Effect thro' their own Traditions.

Acts xiii.

46.

Matt. xv.

6.

OUR

Upon this Text of St. Peter, see Leslie's Div. Inst. of Wat. Bapt. Sect. 3. G. Keith's Arg. against Bapt. and the Lord's Supper answered, Sect. 3. Dr. Bennet's Consutation of Quakerism, c. 24. and others.

After all their Exceptions against outward Institutions, the Quakers do as eagerly promote George Fox's Institutions about outward Things, as they labour to throw

OUR Author has some more Observations in this History of the Samaritan Converts, which he lays down in order to make a Conclusion from them: The Samaritans had been baptized with Water, but they had not received the Holy Ghost: for as yet he was fallen upon none of them. But the Apostles coming Acts viii. from Jerusalem, prayed for them, and laid their Hands 16, 17. on them, and they received the Holy Ghost.

NOW the Receiving the Holy Ghost was, according P. 42. to Peter's Interpretation, a being baptized with the Holy Ghost, Acts xi. 15. We allow all this. What follows? Why, says he, from St. Peter's Interpretation, as well as from the Concern which the Apostles had that the Samaritans might receive the Holy Ghost, tho' they were baptized with Water, WE CONCLUDE the Baptism of the Holy Ghost, and not Water-Baptism, was that which Christ spake of Matt. xxviii. 19. and Mark xvi. 16. Suppose we were to answer thus (making use of the same Premises to bring out a quite contrary Conclusion :) But from St. Peter's Interpretation, as well as from the Concern that he had that Cornelius, and the Gentile Converts with him, might receive Water-Baptism, tho' they were already baptized with the Holy Ghost, WE CONCLUDE that Water-Baptism, and not the Baptism of the Holy Ghost, was that which Christ spake of Matt. xxviii. 19. and Mark xvi. 16. This Conclusion is every whit as good as his. Nay, it is the more warrantable. For St. Peter insists upon the Water-Baptism after the Holy Ghost had fallen upon the Converts, as necessary, and by all means to be administered. But in the Case of the Samaritan Converts, there doth not appear the like Necessity that they should

“ throw down the outward Institutions of Christ. George Keith's Arg. of the Quak. answer'd, Sect. 6.

John Gretton, in one of his Pieces, lays the Foundation of his Argument against Water-Baptism in this Text, Heb. vi. 1. Leaving the Principles of the Doctrine of Christ, let us go on to Perfection. From the Word Leaving, he infers, that Water-Baptism is to be left off, as a first Principle. And by the same Way of Arguing the Quakers may get rid of all the Principles of the Christian Religion.

This Book is entitled, *John Baptist decreasing*, first published some Years since, but reprinted in 1697. See this Account in Geo. Keith's Arg. of Quak. Answ.

be endowed with the extraordinary Gifts of the Spirit. St. Peter in the one Case commanded Water-Baptism to be administer'd. In the other Case he only prayed that they might be endowed with those Gifts. The one he did by Authority and Commission, as a Thing indispensible. The other he sought for by Prayer, as a Thing highly expedient, and tending to the Edification of the Church. If Water-Baptism be therefore the Baptism which is strictly and indispensibly necessary, and there is but one Baptism; then Water-Baptism, and not Baptism with the Spirit (meaning the extraordinary Effusions of it, as all along understood in this Controversy) is the One Baptism for all Nations in Matt. xxviii. 19. and the Baptism by which Believers are saved in Mark xvi. 16.

P. 57.

P. 43.

"BUT, says he, p. 43. by taking Matt. xxviii. 19. and Mark xvi. 16. to be spoken of the Baptism of the Holy Ghost, and not Water-Baptism, several absurd Consequences are avoided.

"FOR, is it not very strange, says he, and absurd for any to affirm that Christ by these Words instituted Water-Baptism in the Room of Circumcision?" If this indeed should be affirmed as a necessary Consequence from these Texts alone, it might perhaps seem strange. But it is no direct Consequence from them. Neither is it in its self an absurd Position. For if there be other Reasons for saying that Water-Baptism came in the Room of Circumcision, or succeeded it, as many learned Men have expressed themselves, why may it not be said? or, what has our Author to

P. 43.

object against it? Yes, he thinks it "strange and absurd that Christ should abolish one Ceremony of no moral Efficacy, and institute another in the Place of it, that neither rectifies the Mind, nor purges the Conscience." But here he considers not that Circumcision had a positive Efficacy; and he considers only the Sign in Baptism, or the outward Washing, abstracted from the internal Effects of it in all worthy Receivers. And this, we think, is a strange and absurd Way of representing either the one or the other.

P. 43.

But he goes on, "How is it possible to conceive, that baptizing a Person with Water shall put him into a

Y Vide Selden. de Synedrins Vet. Ebraeorum, l. 1. c. 3.

"State

"State of Salvation?" Just as possible as to conceive, that a Person wilfully rejecting Baptism shall not be put into a State of Salvation; or that a Man-Child of the Seed of Abraham, who was not circumcised, should be cut off from his People. But, he adds, "How Gen. xvii.

"can it render him ever the more acceptable to God," 14.
"who looks only at the Heart and Frame of the Mind?" P. 43.

But the Heart and Frame of the Mind is concerned in all Instances of Obedience or Disobedience to the divine Commands. And tho' the Matter of those Commands be in its own Nature *indifferent*, yet the *Obligation* to perform them is *moral*; and renders the Performer *the more acceptable in the Sight of God*; and the Neglector of them the more odious.

AND these now are his several absurd Consequences that follow upon Water-Baptism. "Whereas, says P. 43.

"he, if we take these Words of Christ, He that believeth and is baptized shall be saved, but he that believeth not shall be damned, to be spoken of the Baptism of the Holy Ghost, and the purifying Virtue of it, no Absurdity follows."

YES, surely. 1. The interpreting this Text where baptize may be understood literally, by another, *Acts* i. 5. where it is confessedly figurative. See above, what has been said in the Beginning of this Chapter, Sect. 1.

2. THE extending a Promise of Christ made to the Apostles, and fulfilled in them, and several of the first Converts to Christianity, to all Ages, and to all People who should believe throughout the World: Contrary to Experience and Fact.

3. THE making it requisite to a State of Salvation that Men and Women be endowed with the miraculous Gifts of Tongues and Prophecy, and discerning of Spirits, &c. by which no Man alive can be now in a State of Salvation.

4. THE making this Text in *Mark* inconsistent with the parallel Text in *Matt.* xxviii. by which it is directed, that all Men should be baptized in the Name of Father, Son, and Holy Ghost. Which Direction was followed in all the Water-Baptisms of Christian Converts that we read of in Scripture, but was no Part of the Baptism of the Holy Ghost in any one Instance there recorded.

To these we may add one Absurdity more, in our Author's own Way of Reasoning. He has been pleading hitherto for the *Baptism of the Holy Ghost*, as being the Baptism mentioned in *Matt. xxviii. Mark xvi. and Acts i. 5. and x. 44. and xi. 15. and viii. 15, 17, 19.* where it signifies the extraordinary Gifts of the Holy Ghost conferr'd upon the Apostles, and many others whom they converted by their Preaching, or confirmed by their Prayers, or the Imposition of their Hands. But now all of a sudden he shifts his hand, and shuffles another Kind of Baptism with the Holy Ghost in the Room of that he had been talking of, and explains it by the *purifying Virtue* that attends it; which is none other than the internal Grace and Effect of Water-Baptism duly received. And then he adds, "Certainly he that receiveth the Holy Ghost, or is baptized with it, is in a State of Salvation; as, on the contrary, he that receiveth not, but resisteth the Holy Ghost, is in a State of Damnation." Right and true enough, if understood of the ordinary Graces and Assistances of the Holy Spirit; but whether it be so, if understood of the miraculous Gifts of the Holy Ghost, is another Question. For however we may grant, that he who receives the Holy Ghost (*viz. the purifying Virtues of the Spirit*, as he now explains it) is in a State of Salvation; yet this is neither Baptism with the Holy Ghost (which is the Baptism he hath all along asserted, in Opposition to that of Water) neither is it ordinarily to be obtained or expected without Water-Baptism. And however we may grant, that he that receiveth not, but resisteth the Holy Ghost (that is, the ordinary Influences of the Spirit, called inward and spiritual Grace) is in a State of Damnation; yet it is not equally true, nor true at all, that every one is in a State of Damnation who receiveth not the Baptism of the Holy Ghost, as distinguished in Scripture from Water-Baptism; or that resisteth the Baptism of the Holy Ghost, which it is in no Man's Power to do, since that Baptism hath long ceased in the World.

THE Reader now is left to judge, whether it is our Interpretation of *Mark xvi. 16.* or our Author's, that is chargeable with the absurd Consequences.

S E C T. III.

HAVING finished his Observations upon Mark xvi. 16. he proceeds, in his third and last Chapter, p. 44. to support his former Interpretation of the Word *Name* in Matt. xxviii. 19. He had said, *that the Word Name was to be taken here in a figurative Sense for Power.* The *Vindicator* happen'd to say, that this Piece of Criticism was no better than *Nonsense*; at which our Author is much displeased; tho' he should not be so, till he hath first of all made good Sense of this Construction. And whereas he complains that the *Vindicator* gave this Argument the Go-by, and did not vouchsafe to consider it in his Answer, the true Reason of such Neglect may easily be guessed at; namely, that it appeared to be an Argument quoted by an anonymous Writer, who was no ways concerned in the Dispute between the Letter-Writer and the *Vindicator*. But now since it appears that the Argument is owned, and patronized by our Author, we shall give him those Respects which were before omitted, and consider his Defence of it very carefully. And though the *Vindicator* was pleased to call the Quakers Argument *Nonsense*, without attempting to shew wherein; we will forbear to make use of so severe an Expression, while we shew that the *Vindicator* was not mistaken in the Thing.

WE own that *Name* is sometimes used in Scripture for *Power*. There are some (and Writers of Note too) who will not yield so much as this. Yet we are willing to allow it. But then we say that the Word *Name* is never to be interpreted of *Power*, but when the Context requires that Sense to be put upon it; which is not the Case of the Passage in Dispute; much less may it be interpreted of *Power* when a manifest Force is put upon the Words, and Violence done to the Context thereby; which is the Case of the Text in Debate.

TO baptize in the Name, is a Phrase used at least seven Times in the New Testament². And we have shewn before, that in all these Places one and the same

² Matt. xxviii. 19. Acts ii. 38. and viii. 16. and x. 48. and xix. 5. 1 Cor. i. 13. and i. 15.

Baptism (*viz.* that commanded in the Text) is denoted^a. Now tho', as has been just said, it is against all Rule to interpret *Name* by *Power* in any of these Texts where it most naturally bears its primary and literal Sense; yet we will further suppose, for the present, that the Word *Name*, in all these Texts, is capable of his Construction, and may indifferently signify *Power*, or *Name* in its first and obvious Sense. But then we say, that it is highly reasonable to expound the *same Phrase* where ever it occurs in the *same Manner*, *viz.* to expound it always of *Power*, or never. And that it is highly unreasonable to allow the Word *Name* its proper and literal Meaning in all these Passages but *one*, and to interpret it by *Power* in that *one* only, which is the principal Text to which all the others refer.

LET us now examine the Point by this equitable Rule, and see how our Author's Argument will turn out.

George Fox, whose Writings are the Oracles of all the Quakers, was the Person that rather hinted than gave them this Interpretation of *Name* in *Matt. xxviii. 19.* And it is the only Argument he is said to have offered against understanding that Place of Water-Baptism. His Words are these, ^b *And doth not that in Matt. xxviii. say, Baptize into the Name? and is not that more than in the Name?* Next, Barclay and Penn argue, that *εἰς τὸ ὄνομα*, *into the Name*, must signify *into the Power* of Father, Son, and Holy Ghost. Will Penn's Reason is, *Since it is to become their Likeness, and bear their Image, which is Holiness* ^c. And for this Reason, according to them, Baptism in this Text, is the Baptism with the Holy Spirit.

Act's viii. 16. BUT if this Observation be a just one, then it will follow, that the Converts at Samaria who were baptized by Philip, *εἰς τὸ ὄνομα*, *into the Name* of the Lord Jesus, were baptized into the *Power* of the Lord Jesus. But as it hath been already shewn, that these Baptisms

^a Chap. 2. Sect. 3.

^b In his Book, entitled, *Something in Answer to the Old Common-Prayer Book.* Printed at London. 1660. p. 18.

^c *Defence of Gospel-Truths, against the Bishop of Cork's Testimony.* Lond. 1698. p. 72.

in the Name of the Lord Jesus were the very same, in Point of Form, with that commanded in *Matt. xxviii.* (see Chap. 2. Sect. 3.) Therefore these Samaritans must be understood to have been baptized into the Power, not of the Lord Jesus only, but of the Father, Son, and Holy Ghost. And that is, as they tell us, with the Baptism of the Holy Spirit. And yet this cannot be, for the Holy Ghost as yet was fallen upon none of them, only they were baptized into the Name of the Lord Jesus. Then the Apostles laid their Hands on them, and they received the Holy Ghost. *Acts viii. 16, 17.*

THE Case was just the same as to those Converts which St. Paul found at Ephesus, who had not so much as heard of the Holy Ghost, and consequently had never been baptized with Christian Baptism. He baptized them *ἐν τῷ ὀνόματι*, that is, according to this Interpretation, with the Baptism of the Holy Ghost. And yet we are told presently after, that when he had laid his Hands upon them, the Holy Ghost came on them, and they spake with Tongues, and prophecy'd. Therefore, either this Interpretation cannot be right, or they were baptized with the Holy Ghost, *ψ 5.* in the manner directed, *Matt. xxviii. 19.* And were baptized with the Holy Ghost again, *ψ 6.* in the manner promised by Christ, *Acts i. 5.* Will our Author agree to this?

AND what shall we make of those Passages of St. Paul to the Corinthians. Were ye baptized in the Name of Paul, *ἐν τῷ ὀνόματι*, into the Power of Paul? *1 Cor. i. 13, 14, 15.* I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized in mine own Name; *ἐν τῷ ἑαυτοῦ ὀνόματι*, into mine own Power. Had the Corinthians been capable of saying, or suspecting this, the Apostle had greater Reason still to thank God that he had baptized so few of them.

AND this may suffice to shew the Absurdity of this Criticism upon the Phrase *into the Name* ^d.

IF our Author shall think fit to quit this Distinction made by his Brethren, between *in* and *into*, and

^d The true Meaning of baptizing in or into the Name of any Person, may be seen in *Vossius de Baptismo, Disp. 2. Thes. 5.* *Marlorat*, and *Musculus*, and most of the Commentators on *Matt.*

assert,

p. 21, 54,
and 55.

assert, that *ἐν τῷ ὀνόματι* means no more than *ἐν*, or *ἐν τῷ ὀνόματι*, in the Name, and signifies and should be render'd in the Power (for so it is he renders it himself) or by Virtue of the Power; yet still these four Passages above-mentioned, even when thus understood and render'd, will equally overturn his Hypothesis, and remain effectual Proofs, that to be baptized in the Power, &c. cannot mean Baptism with the Holy Ghost, for the Reasons just now given. We may also now add the other two Texts, *Acts* x. 48. and ii. 38. St. Peter commanded *Cornelius* and his Friends to be baptized, *ἐν τῷ ὀνόματι*, in the Name, or in the Power (according to our Author) of the Lord. But this could not be Baptism with the Holy Ghost, for that, as he himself observes, they had received but just before; for it was the Reason why they were also to be baptized with Water. And when the same Apostle, on the Day of *Pentecost*, exhorted the *Jews* to repent and be baptized every one of them, *ἐν τῷ ὀνόματι* in the Name of Jesus Christ, this Baptism was for the Remission of their Sins: And then he further promises them, that they shall receive the Gift of the Holy Ghost, which was the Baptism of the Spirit.

Acts ii.
38.

IN all these Instances therefore there is a manifest Distinction between the Baptism which was administered with Water in the Name of the Lord Jesus, and the Baptism of the Holy Ghost. One was not the other.

WE say then, to sum up this Argument, How comes it to pass that, of all the Places where this Expression occurs, *βαπτίζεν ἐν τῷ ὀνόματι*, or *ἐν*, or *ἐν τῷ ὀνόματι*, which are no fewer than seven, it should in six of them signify Baptism with Water, in the Name of Father, Son, and Holy Ghost, and here only in *Matt.* xxviii. where the Expression first occurs, and by which all the rest are to be expounded, it must needs signify a quite different Thing, viz. Baptism with the Holy Ghost, in the Power of the Father, Son, and Holy Ghost? For, to use Dr. Bennet's Words on a like Occasion, where he is speaking of the Texts relating to the Baptism of the Holy Ghost.

" IF there be seven Texts in which the Phrase is found, and if the Phrase doth evidently signify after this manner in six of them, I appeal to any Person
" what-

"whatsoever, whether it ought not to be so understood also in the seventh and last, provided that Sense will fairly suit the Place."

WE are willing to put the whole Point upon this Issue. There are six Texts expressly mentioning Baptism with the Holy Ghost, which is not a Water-Baptism. There are six more that speak of *baptizing in the Name*, &c. which in all those six Texts is a *Water-Baptism*. Now query, Whether the Phrase in *Matt. xxviii. 19. baptizing in the Name*, &c. doth not oblige us to understand it, as we do those six Texts, of *Water-Baptism in the Name*, &c. rather than understand it, as we do those other six Texts, of Baptism with the Holy Ghost? In none of which either the Word *Name* or the Word *Power* is to be found.

WHEN our Author has cleared up these Difficulties, that attend his Construction of *Matt. xxviii. 19.* and shewn that he hath something more for it than his own Will and Pleasure, or that of his Brethren the *Quakers*, then we will be bound that the *Vindicator* shall retract his having charged him with talking *Nonsense* in this whole Matter.

S E C T. IV.

IN the mean time, let us consider how our Author supports his Position, that *Name* and *Power* are equivalent Expressions, or promiscuously used in Scripture.

"IN the first Place then (*says he*) we observe, that
 "when Christ said, *Where two or three are gathered together in my Name, there am I in the Midst of them*, he manifestly spoke of his Power and Spirit." p. 54.

HE did so, as all agree, in those Words, *there am I in the Midst of them*. But his *Power* or *Spirit* is not signified by the Word *Name*, as our Author supposes; for that would make the Sense of the Passage to be this, *Where two or three are gathered together in*

^c Bennet's *Confutation of Quakerism*, Ch. 19. The Texts that the Doctor refers to, wherein the Baptism of the Holy Ghost is mentioned, are *Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. and xi. 16.*

my Power and Spirit, there am I in my Power and Spirit among them.

BUT we have not yet got his whole Sentence, which is this: *He manifestly spoke of his Power and Spirit, which are synonymous Terms in Scripture.* Whether he means that *Power* and *Spirit* are *Synonymous* in Scripture, or *Power* and *Name*, or *Spirit* and *Name*, or that all three are *synonymous* with each other, we will not undertake to determine. Nor do his Instances produced so much as *shew* what he meant, so far are they from *proving* what he designed by them. In his first (1 Cor. v. 4ⁱ.) all the Words, *Name*, *Spirit*, and *Power* occur, but are plainly distinguished from each other, as bearing different Senses. In his second (Phil. iii. 3^g.) neither *Name* nor *Power* are so much as mentioned. *Spirit* indeed is, but not so as to be capable of signifying either *Name* or *Power*. In his third (1 Cor. vi. 11^h.) *Name* and *Spirit* occur, but in different Senses, and neither of them signifying *Power*.

MOST certainly then he hath ventured upon this Academical Word *Synonymous*, without knowing what it imported, for otherwise he could hardly have brought three Testimonies to vouch for a Thing which they all declare against.

P. 45.
Mark xvi.
87.

"SECONDLY, says he, When Christ said, *In my NAME shall they cast out Devils; they shall speak with new Tongues; they shall take up SERPENTS,* &c. he certainly meant, *in and by his Power, &c.*"

No doubt he meant they should do these Things thro' the *Power* he would give them for that Purpose; but that *Power* is not expressed in this Text by the Word *Name*. Yes, he supposes it is, "For (mind his Reason) *in the parallel Place, Luke x. 19. the Word* *Power is expressly used. Behold, I give unto you Power to tread on Serpents and Scorpions,*" &c.

P. 45.

ⁱ In the *Name* of our Lord Jesus Christ, when ye are gathered together, and my *Spirit*, with the *Power* of the Lord Jesus Christ.

^g For we are the Circumcision which worship God in the *Spirit*, and rejoice in Christ Jesus, and have no Confidence in the Flesh.

^h But ye are washed, but ye are sanctified, but ye are justified in the *Name* of the Lord Jesus, and by the *Spirit* of our God.

BUT

BUT to this we Answer, that the Words, *in my Name*, Mark xvi. 17. relate only to the first Clause of that Text, *they shall cast out Devils* (and what is meant by casting out Devils in the *Name* of Jesus; we all may easily know from the Instances that Scripture and Antiquity afford us; it was by pronouncing *his Name*, or by exorcising in *his Name*;) but are not to be extended to every Clause that follows, as if it were said, *In my Name they shall take up Serpents*; or if, *in my Name they drink any deadly thing, it shall not hurt them*. Therefore his parallel Text is really no Parallel in that Particular where he supposed it would be allowed so. The Parallel to that Particular, are the Words in *Luke*, at § 17. *Lord, even the Devils are subject to us thro' thy Name*. Besides, he gives us no Reasons, even in his own Way of urging this Parallel, why *Name*, in a Passage in *Mark*, spoken to the Apostles, is synonymous with *Power* in a Passage in *Luke*, spoken to the seventy Disciples; or, why a third Passage in *Matt.* xxviii. which relates to a different thing, should be interpreted by either of them.

HIS third and last Argument is taken from the Question of the High Priest and Rulers of the Jews to *Peter* and *John*, who had healed the lame Man that sat at the Gate of the Temple, and from *Peter's* Answer to their Question. The Question was, *By what Power, or by what Name have ye done this?* Here, says he, *we plainly see that Name was used by them in a figurative Sense for Power*. That is, he will needs have it that they asked the Apostles, *By what Power, or by what Power have ye done this?* Whereas the Disjunctive shews, that they meant to distinguish them, and did not intend one and the same thing by two Words of an obvious different Signification. And this is confirmed by *St. Peter's* Answer, *In the Name of Jesus of Nazareth, even by him doth this Man stand before you whole*.

AS to his other Text out of the New Testament, *Acts* iv. 12. and *Phil.* ii. 9. where he says *Name* is used for *Power*; we shall refer him for an Answer to Mr. *Keach's* Key of Scripture Metaphors, under the seventh Instance of a Metonymie of the Adjunct.

"NAME is put for the Thing itself. *Acts* iv. 12. There is no other Name under Heaven given unto

K

"Men

p. 45.

p. 46.

p. 45 and 46.

BUT

"Men whereby we must be saved; i. e. there is no other Way or Means of Salvation but by Christ.
 "Eph. i. 21. Every Name that is named; i. e. every thing in Nature.

"It notes also Dignity or Eminence, *Phil. ii. 9.*
 "Wherefore God also hath highly exalted him, and given him a Name which is above every Name ¹."

P. 46. AND "having now shewn (says our Author) that Christ and his Apostles used the Word Name for Power, we shall shew that it was common with the Prophets to do the same; and how light soever the Vindicator may set by the Quakers Argument, yet we trust this

Ecc. iv. 3. "threefold Cord is not quickly broken."

Judges xvi. 9. TWO Folds of his Cord, which ought to have been the strongest, have proved, upon Examination, like the Withs that *Delilah* attempted to bind *Sampson* withal; and are broken as a Thread of Tow is broken when it toucheth the Fire.

WHAT Strength remaineth in the third or prophetic Part of this Cord, we shall not enquire into, for these Reasons. 1. That we believe the Reader hath already had enough of his Manner of Interpreting, from the Specimens given of it on the New Testament, and will have no Curiosity to see his Expositions on the Prophets examined. 2. That we have already said all, and perhaps more, than was requisite to justify that Passage in the *Vindication* which was excepted against, and occasioned this Debate. And, 3. which is the most material, That we cannot, with sufficient Certainty, find what it is our Author aims or drives at for ten or a dozen Pages together: For having got into the Prophetic Book and Style, and into a spiritual Way of Interpreting, he writes so incoherently and loosely to the End of the Chapter, mixing *Prophecy*, *Mystical Divinity*, and *Quakerism* together, that it is difficult to discern and pursue his Reasonings (if they may be called so) thro' such a Mist. Only we observe what is the Drift of his Quotations, and the final Result of his Reasonings, viz. the old Story, that

P. 54, 55. "Name is used in a figurative Sense for Power in Matt. xxviii. 19." — "That the Baptism there spoken

¹ *Keach's Key of Scripture Tropes.* Fol. B. I. Chap. 4. P. 31.

"of, is not a Water-Baptism, but the Baptism of the Holy Spirit." — And "that the Quakers have this Baptism, as Numbers of them have experimentally proved and witnessed." p. 57.
p. 59.

THE shorter and wiser Way, since this *must* at last be the Conclusion, had been not to have reasoned the Point at all: For that Academical Way of coming to a Conclusion never doth and never will succeed with our Author. He had better take Example from *Will. Penn^k*, who, speaking of Baptism and the Lord's Supper, makes use of this short and decisive Argument against their being received, as they always have been in the Catholick Church: *We can testify*, says he, *from the same Spirit by which Paul renounced Circumcision, that they (viz. Baptism and the Lord's Supper) are to be rejected, as not now required.* Or he may take the same compendious Way of dealing with his Adversaries, that another of their Authors has made use of, who says ^l, *All are Heathens, and no Christians, who cannot witness this (viz. the Quakers spiritual Baptism) and who can witness this, denies all others.*

THIS is a concise and effectual Way. These are *Flails* against which there is no Defence. It is safer to affirm without giving any Reason at all, than to give such Reasons as only contradict and disprove the Affirmation.

IN short, if the Quakers would but be content to keep their Principles and Doctrines to themselves, and not preach them about, and endeavour to obtrude them upon every Body, they might both escape those Censures, and that Scorn which they bring upon themselves. Our Author tells us, "That the principal Concern of the People in Scorn called Quakers, from their trembling at the Power and Word of God, has been to call and invite all Men to witness with them the Baptism of the Holy Spirit, knowing it to be the Sum" p. 57 and 58.

^k In his Book against *Tho. Hicks*, called, *Reason against Railing*. See *George Keith's* Preface to his *Arguments of the Quakers against Baptism and the Lord's Supper answered*. And also his *Fourth Narrative of the Proceedings at Turners-Hall*. P. II. p. 108.

^l In a Book, entitled, *Some Principles of the Elect People of God, in Scorn called Quakers*, p. 75.

"of Religion; the ALL in ALL in the Worship of God." But Men must be invited by something that is worthy their Attention: If any of the *Quaker Teachers* could testify their having the same Spirit that *St. Paul* had, not barely by saying so like *Will. Penn*, but by the same kind of Testimony that *St. Paul* gave of his Spirit, it would be an Invitation to hearken to them: Or could we see "*the Liberty of the Apostolic and Primitive Churches restored among them*," as our Author tells us, p. 58. this would be something. Or could they give us any sound and sufficient Reasons for what they would teach us from the written Word of God, which is both *their* and *our* Rule of Faith and Practice, there would be proper Means of inviting and persuading Men to testify with them. But if their Calls and Invitations amount to no more than confident Assertions, and upon Points too, which when they offer to Reason upon, they shew that they do not understand; and these delivered likewise with a kind of Contempt of all human Learning, and without any Testimony of their being prae-ter-naturally instructed themselves; they are likely still to retain to themselves all those Blessings, and Comforts, and wonderful Effects of the Baptism of the Spirit, which our Author so much magnifies and extols in his three last Pages.

p. 58, 59.
60.

As for any thing which is really good in them, we are far from blaming it, farther from scorning it: And as for any Happiness or Comforts they may partake of in their own Way of Religion and Worship, we are far from envying them in their Felicity; We sincerely wish them to improve in every good Word and Work, in every thing that may tend to their real Benefit, and final Happiness. But if they will strictly argue the Point with us, that they are the only People that are *Christians*, the only People that have any true *Spiritual Religion*, or *Spiritual Worship*, the only People that renounce the World, that govern their Passions, that love their Enemies, that have Sobriety and Gravity in their Habit, and Speech, and Conversation, and whatever is becoming the Holiness of the Christian Name and Profession; we may happen not only to differ from them upon this Question, but to refute them also upon the Enquiry.

IT would indeed be a blessed Thing, as Bishop Patrick says, *if we would all lay aside our Dissentions, Strifes, and Quarrels, and study the Lessons our Lord hath taught us.* But let them who causelessly bring on these *Strifes and Dissentions*, and who obstinately maintain them, bear the Blame of them. Why are the *Quakers* most commonly found to be the Aggressors and Challengers to the Disputes between us and them? Why will they not let us peaceably follow the Institutions our Lord hath commanded us to observe, but reproach us with being imposed upon by the Ignorance, Letter to and Tricks of designing Men, who make a Gain of God-*the Clergy* lines? If they think they justify themselves in these of Nor-Calumnies, by saying, that *they preach themselves without Reward*, they are mistaken; for that will neither land, indemnify them for misrepresenting others, nor free P. 12. their own Calls and Invitations to their own Gospel from Exception. *They need no HIRE to preach*, says P. 58. our Author. But if they need both Commission and Abilities to do so, the Hire is out of the Question. For neither is their Labour worthy of it, nor themselves entitled to it, because they are not sent.

HE concludes all with a Problem, which he leaves with his Reader to consider of, in order to find the Solution; viz. *What People now bear the nearest Resemblance to a certain excellent Description of a PEOPLE formed upon the Plan and Principles of Christianity, and transcribed from Erasmus by Bishop Patrick, in the Close of his Preface to his Paraphrase on Ecclesiastes?* Which Description he has set down at length. He endeavours indeed to put us into a Way of expounding it, P. 63. by printing in large Characters all those Expressions in it that he thinks are any ways applicable to the *Quakers* in particular; otherwise we dare answer for it, no body would have thought of them. However, he seems to think that *Erasmus* prophesied concerning their Sect, and that the Prophecy, now that it is fulfilled, and explained by the Completion, is clear and evident to all who attend to it. And he calls upon the *Vindicator* to shew that the Words were not Bishop Patrick's Sentiments, tho' he has so far adopted them as to incorporate them with his own. P. 63.

IF he means that Bishop Patrick thought the *Quakers* bore the nearest Resemblance to this Description of

of any *People* in the World; we answer, that we believe that Prelate, whose Judgment was undeniably good, had no more an Eye to the *Quakers*, or a Respect to their Principles and Manners, in quoting this Description, than he had to the *Mahometans and the Turkish Maxims and Customs*. Nay, that he thought of them as little as *Erasmus* himself did, who lived before they were a *People*.

BUT yet, so far as this Description will really suit them, so far as it is applicable to them on Account of any thing that is Praise-worthy in them, let them in God's Name have the Benefit of it. The nearer Resemblance they have to it, the more for their *Credit*; which we are so far from desiring to impair from an invidious Disposition, that we heartily wish they may daily grow more and more like *that People which Erasmus describes*. For however we may find it necessary to clear up to them their Mistakes, and to oppose their novel Doctrines and false Reasonings; yet whatever is good and commendable in any of their *Persons, Principles, or Manners*, we shall always be ready to acknowledge, and give it its due Respect and Honour.

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